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REVIEW.

Report of proceedings on a voyage to the northern ports of China, in the ship Lord Amherst: extracted from papers printed by order of the house of commons, relating to the trade with China. By H. H. LINDSAY. London, 1833.

Journal of two voyages along the coast of China, in 1831 and 1832; the first in a Chinese junk, the second in the British ship Lord Amherst: with notices of Corea, Lewchew, &c. By CHARLES GUTZLAFF. New York, 1833.

EXCEPT at the entrance of the ports of Canton and Macao, the waters which wash the shores of China, Corea, Japan, Lewchew, and Formosa, have seldom been visited by foreign ships during the last one hundred years: consequently, most of the works extant, which treat of these seas, were written, or have been compiled from accounts of surveys which were made, prior to that time. Considering only the population and various productions and wants of these empires and kingdoms, together with the great extent of sea-board, and the number and magnitude of their rivers, it seems surprising that they have attracted so little attention. Nowhere else are such wide fields open for enterprise, yet in no other part of the world is so little exhibited. In spite of a thousand hindrances, the power of steam is opening a way into the centre

of Africa : do greater obstacles impede, or fewer and less important considerations encourage a steam navigation on the great rivers of China ? For the honor of placing the illustrious name of a sovereign "on the true position of the magnetic pole," year after year is spent in the inhospitable regions of the arctic seas : do not the islands of the coast between the southern limits of Camboja and the northern boundary of Kamtschatka afford equal scope for great and useful undertakings ? Would there be no honor in placing the character of foreigners in "its true position," and establishing a free intercourse among the millions of the east ? Do the waters of China and Japan present fewer objects for the scientific navigator than the polar seas ? Are the grand purposes of human life likely to be better served, by exploring the icebound regions of the north, than by surveying and delineating accurately these more hospitable seas, which afford access to the most populous and productive regions of the earth ?

Individual, private enterprise will work its way wherever sufficient inducements of gain are held out ; but it cannot always proceed, as it is desirable, to open new channels where great impediments block up the way. We shall not here touch the question of the expediency of maintaining large navies, as is now done by some of the nations of Christendom ; but if such must be supported, it very justly becomes a subject of consideration, whether some of those ships ought not to be employed in these seas. Under the command of prudent and able men, they would afford protection from lawless depredations, and, by a high course of magnanimous conduct, inspire confidence, and command respect. Such ships should be employed in making nautical surveys. In order to form good charts, the hydrographer should ascertain perfectly and delineate minutely and clearly all the features required for a safe navigation of the field surveyed, so far as it depends on a knowledge of natural causes. Such charts of these seas do not exist. In

the account of the voyage of the Lord Amherst, repeated mention is made of the inaccuracy of the old charts. The historian of the embassy under lord Macartney, says: "At Chusan the squadron had arrived at the utmost limit of recorded European navigation; and the sea from thence, for about 10° of latitude, and 6° of longitude was utterly unknown, except to those who dwelt in the neighborhood of its shores."

We have before us a Chinese directory, containing what were intended for charts; but the work is nearly worthless. Of European charts, that of Garritz, made in 1632, is one of the oldest and best; those of the jesuits, which were completed in 1716, are not always accurate. Chin-hae is laid down by them (we quote from Mr. L.'s report,) in lat. $33^{\circ}5'$ N., long. $121^{\circ}6'$ E.; in Dalrymple's chart it is in lat. $30^{\circ}18'$ N., long. $121^{\circ}7'$ E.; "whereas the result of repeated observations by captain Rees, the accuracy of which was confirmed by subsequent observation and comparisons, gave $29^{\circ}54'$ N. lat., and $121^{\circ}52\frac{1}{2}'$ E. long." We intended to take a brief survey of the coast of China, and to give the situation of the principal places; but the confusion in the names of places is so great, that without a chart, any description which we could give, would be unsatisfactory. We proceed therefore, to a review of the two works, the titles of which stand at the head of this article.

Messrs. Lindsay and Gutzlaff commenced their voyage on the 26th of February, 1832, and returned to Macao on the 5th of the following September. Chiefly on account of adverse winds and currents, they were 31 days in reaching the borders of Fuh-keen, which are distant only about 220 miles from Macao. During this time however, they gained much information concerning the country and inhabitants along the coast of this province. While at Kea-tsze, they were requested to give the local officers an account of the ship, whither bound, &c. In reply, "I thought it right," says Mr. L., "to bear in mind the instructions I had received, to avoid giving the government

any information that I was acting in the employment of the company; and therefore gave the following report in writing, with which they professed themselves perfectly satisfied: 'The ship is one of the English nation from Bengal; her complement is 70 men; she is commanded by Hoo Hea-me, and is bound for Japan.' This report, though true in some respects, yet certainly gives no clue for the Chinese to trace the ship. She is from Bengal, and at the period I wrote this, it was anticipated that Japan would be comprised in the voyage." As they expected to have frequent communication with the Chinese, Mr. Lindsay thought it best to style himself the commander of the ship; and as his own name would be known at Canton, he substituted for it his Christian name, Hugh Hamilton, which he wrote Hoo Hea-me. Kea-le was also adopted for the Christian name of Mr. G.

The general appearance of the coast in the province of Canton, is described as barren and arid; the people as being employed in the manufacture of sugar, the staple article of export in most of the districts already visited. Salt, which is made by the evaporation of sea-water, is another of the principal productions. The following extracts are from Mr. Lindsay's report:

"The island of Nan-aou (in the local dialect Namoh,) is about fourteen miles in length, and of irregular breadth, varying from one mile to five or six. On the northern side are two deep bays, at the bottom of which are large villages and a considerable extent of cultivated ground. The general appearance of the island is mountainous and barren, though Chinese industry has here shown what effects patience and perseverance may produce in despite of the niggardness of nature. The mandarin resides at the eastern town, which is called Nan-tsze. This island, which is half in Canton, and half in Fuh-keen province, is the second naval station of Canton. It is the residence of a tsung-ping-kwan, or admiral, who has a nominal force of 5,237 men under his command, of which 4,078 belong to Canton, and 1159 to Fuh-keen. The existence however, of these troops is very doubtful. The defenses of the station, as we saw it, consisted of seven or eight small junks, in appearance resembling the smaller class of Fuh-keen trading vessels, and in all respects inferior to those of Canton. On an island, at the entrance of the bay, are two forts, the upper one mounting eight, the

lower six guns; but as is invariably the case in Chinese fortifications, they are both commanded by heights immediately behind them; up the bay there is another small fort without any guns. Here also, we met with the strongest proofs of the jealousy and suspicion of the mandarins. Wishing to go on board of one of the war junks, we were refused admission, under the pretence that the admiral had issued positive orders that no one should hold the slightest communication with us. There were several large trading vessels windbound here, and on sailing past one we went on board by the express invitation of her commander, an intelligent and respectable person, who received us with the greatest cordiality. We had been here but a few minutes, before no less than three small war boats with mandarins joined us, and at first commenced angrily upbraiding the captain, for entering into communication with barbarians. An interesting and amusing conversation followed, in which we soon found, that though our opponents were very ready to commence with violent and angry words, yet that a mixture of independent and good humored argument very soon lowered their tone, and they ended by apologizing for the uncivil reception we had met with; the blame they threw entirely on their superiors; and we then spent half an hour talking on various subjects in the most friendly manner. The point which seemed most to puzzle them, and indeed gave them most uneasiness, was hearing foreigners converse in their own language, and show some knowledge of their local institutions and geography; it was however, decided among them that Mr. Gutzlaff was a Chinese from Amoy, and one of them asked me in a confidential way, to confess that their surmise was true. I took some trouble to explain to him that far from such being the case, the gentleman had only been six years out of Europe, and previously to that was perfectly unacquainted with the language. Having given all the information required for a report to the mandarins, we parted on friendly terms, the chief man saying to me, 'we shall report you to be well disposed persons, who thoroughly understand the rules of propriety.' Much regret was also expressed at their not daring to avail themselves of my invitation to visit the ship. Here, as at Kea-tsze, in unguarded freedom of conversation, the mandarins dropped hints expressive of the great alarm which the admiral had been in, thinking us a ship of war, as reports had reached them that a numerous fleet was expected at Canton.

"We had now quitted Canton province and entered that of Fuh-keen. During the last month we had constant intercourse with the people at every place where we stopped. Strangers and unprotected, either by any force of our own, or by the countenance of the government, we had repeatedly entered their villages, and been surrounded by hundreds of Chinese; and instead of the rudeness and insult which is but too frequent near Canton, we had met with nothing but expressions of friendship and good will. It is true the places we have hitherto visited, are mostly poor, nor is it probable that much advantage will ever arise from intercourse with them;

but still it was a source of satisfaction and encouragement to us, to think that we have made some friends at every spot we have visited. In Fuh-keen we had to look for intercourse of a more important description; but the experience we had gained, inspired us with confidence, in looking forward to a continuance of the same friendly disposition on the part of the natives, and that all our difficulties would arise from the interference of the mandarins. Left to themselves, the Chinese are not the jealous and suspicious race they have been generally imagined. These are the ideas that suggested themselves at the time, and the sequel will show that they have been amply realized.

“I have few commercial remarks to offer respecting our voyage while in Canton province. Repeated inquiries were made for opium by our visitors, and at Nan-aou, some persons, after having seen our goods, promised to go to Ching-hae and procure customers for us. Calicoes appear to attract most notice among the poorer classes, and in barter for provisions they generally preferred ten cubits or four yards of calico to 1000 cash, which is equivalent to a dollar; at this rate it would appear that the retail price to this people was as high as ten dollars per piece; but as we sold none, it would not be fair to draw any conclusion from such premises.”

The voyagers left Nan-aou on the 28th of March, and reached Amoy on the 2d of April. The district in which this place is situated, is one of the most barren in all China; it is dependent, even for the necessaries of life, on the neighboring island of Formosa; yet no spot in the empire numbers so many wealthy and enterprising merchants as Amoy; they have spread themselves all along the coast of China, and have established houses in many parts of the Indian archipelago: most of the junks comprehended under the name of ‘green head,’ (on account of their being painted green at the bow, in distinction from the ‘red head,’ which designates the vessels from Canton,) are the property of merchants from Amoy. Its harbor is excellent; vessels can sail up close to the houses; load and unload with the greatest facility; have shelter from all winds, and on entering and leaving the port experience no danger of getting ashore. “It is doubtless,” says Mr. G. in his journal, “one of the best harbors for European mercantile enterprise, both for its situation, its wealth, and the stores of Chinese exports. At an early period, the Portuguese traded here, the Dutch followed them; the English for a

long time had a factory here ; and the Spanish have to this day a nominal right to come hither. The cause of the cessation of trade has not been so much the prohibitions of the emperor, as the extortions to which it was subject. The renewal of commerce will have the most beneficial influence both upon the nation engaging in it, and upon the Chinese."

Boldness, pride and generosity are characteristics of the people of Amoy. When abroad, they often acquire great influence. "One of their descendants, as late as the middle of the last century, ascended the throne of Siam." But at home, their enterprise is repressed by the heavy exactions of government. Passing over many particulars relative to difficulties which were thrown in the way of our adventurers by the Chinese authorities of Amoy, we give the following summary in Mr. L.'s own words. He says :

"On subsequent reflection, I felt convinced in my own mind, that in our negotiation with the authorities of this place, I had committed several errors, the knowledge of which would, however, prove useful to me in future ; first, I was wrong in seeking for an interview with the higher officers of government without a distinct previous understanding that we were to be treated with due civility and courtesy ; by standing in the presence of mandarins of inferior rank who were seated near the *tetuh*, we evidently lowered ourselves in their estimation. The experience I acquired here, also rendered it apparent to me, that by a too scrupulous acquiescence with what the local authorities chose to term the invariable laws of the celestial empire, the object of our present voyage, which is principally for the acquisition of information, would in all probability be entirely thwarted ; wherever we go, we evidently must be prepared to receive positive orders instantly to depart, with threats of the most serious consequences in case we dare to disobey. It therefore became a matter of reflection how far I should feel myself justified in disobeying their injunctions, and at least trying the experiment of what measures the authorities would take for enforcing them, when they saw that mere words were disregarded by us. On arriving here, we were positively prohibited from setting foot on shore, and ordered to sail away without a moment's delay. Both these points were disobeyed, and the comparatively trifling object of obtaining our provisions on our own terms, was successfully contested ; would not more important points have been granted to us, if we had insisted on them ? The result of our subsequent proceedings at *Fuh-chow-foo* convinced me that less submission on our part, would have met with greater readiness to meet our wishes on theirs.

“ We remained at Amoy till the 7th instant, but nothing else worthy of remark occurred, except the somewhat singular behavior of the authorities in sending a simple sailor from one of the trading junks, to act as our comprador, instead of one of their own dependents as had been agreed at the audience. Subsequent to that day, no mandarin of any description was allowed to visit the ship, and one Le laouyay, who had always shown himself very civil and obliging, sent a message to me expressive of his regret at not being allowed to come and bid us farewell. No reason can be assigned for this conduct, excepting a jealous apprehension lest we should establish a too favorable impression of the justice and reason of our arguments. The conduct of the authorities towards the poor man who was commissioned to provide us with provisions, was far more unaccountable, and places the wretched weakness and injustice of the government in a very strong light; indeed, it is difficult to think or speak with any respect of a government which is reduced to such contemptible expedients to keep up a semblance of authority. This man had become acquainted with Mr. Gutzlaff during his former visit to Mantehou Tartary; and having received some benefits from him, was anxious to come and converse with him. He recognized his features while we were walking through the streets of Amoy; and having some friend in the funfoo’s office, he requested permission to be allowed to accompany him on board in a mandarin boat. This officer, hearing the circumstances, and his acquaintance with Mr. Gutzlaff, immediately directed him to go and officiate as our comprador; and thus a poor, illiterate sailor, who could neither read nor write, found himself suddenly forced into the situation of mediator between ourselves and the highest officers of government; both himself and the junk he belonged to were made responsible for our acts, over which certainly he could have no influence or control. Our water and provisions being all on board on the morning of the 6th of April, this man earnestly requested that I would immediately move the ship. On my inquiring what possible interest he could have in our movements, he told me that the mandarins had stopped the sailing of his junk, which was on the point of starting to Formosa, until our departure, and had further threatened him with corporeal punishment unless he induced us to depart. I at first refused him any answer, but sent him with a message to the tetuh, stating that I would readily give him a proper reply if a suitable messenger was sent, but otherwise I would not enter into any explanation whatever of my intentions. He returned shortly with many polite messages, which he either had, or pretended to have received from the tetuh towards us, but again appealed to our feelings of compassion, declaring that if we did not move out to sea to-morrow morning, he was threatened not only with torture from the mandarins, but the anger of his shipmates, who were all detained on our account. The sole motive which brought him to our ship, was his friendly feeling towards Mr. Gutzlaff, and his anxiety to see him, and he now implored that gentleman’s intercession in his favor. As I had determined

on proceeding to sea the following morning, I did not think it just to keep the poor fellow any longer in suspense; and the burst of joy with which he received the intelligence, was strong proof of his sincerity, and that he had not been deceiving us, but really was threatened with punishment as he stated. Let it be viewed, however, in either light, either as a concerted scheme between the mandarins and himself, or a real intention on their part to punish him, in order to induce that compliance in us they were otherwise powerless to enforce, I submit it to the judgment of any candid mind, whether it does not convey very undignified ideas of a government which finds itself necessitated to adopt such measures to maintain its authority; yet, notwithstanding this, edicts were issued the day after our departure, announcing that the imperial fleet had driven away the barbarian ship!

“Mr. Gutzlaff’s servant returned on board during the night of the 5th, and informed us that the feeling of alarm excited on our first appearance was beyond belief. The most vague and exaggerated reports had been spread all along the coast, of the disputes between the English and Chinese authorities, in consequence of the outrages committed in May, 1831; and on our arrival a report spread like wildfire, that we were only the precursors of a fleet of twenty ships of war, who were coming to avenge the insults and injuries which had been offered at Canton. Expresses had been in consequence, sent to the adjoining districts for the collection and concentration of all the disposable forces in the neighborhood. He further stated, that so soon as the panic in some degree subsided, and the people became satisfied we were merely a merchant ship, desirous of peacefully trading, and laden with European commodities, that much interest had been excited among the mercantile people, and the greatest anxiety expressed that permission might be granted by the authorities for commercial intercourse. The severity of the measures adopted towards all those who ventured to approach our ship had terrified the respectable traders so much, that none of those to whom he had mentioned his connexion with us, dared to engage in any transaction of trade; but a general feeling of disappointment was expressed among all classes at the conduct of their rulers in prohibiting our trading at Amoy.

“During the six days we remained at this place we daily landed for exercise, entered both the town and adjoining villages, and took long rambles about the country in every direction. When in the neighborhood of Amoy we were generally attended by a party of soldiers and mandarins, who were uniformly polite, and assured us their only reason for accompanying us was fear lest the unruly populace should do us an injury; but we always were anxious to escape from their offered protection, and throw ourselves on the kind and friendly feeling of the people, which it was really gratifying to witness, whenever no mandarins or their satellites were present to check the spontaneous expression of their good-will. On these occasions our party rarely consisted of above three or four,

and always unarmed, (excepting a fowling-piece I sometimes carried,) for my object was to show to the people that we reposed in perfect confidence on their hospitality and that we had too good an opinion of them even to suspect that they could harbor a thought of injuring strangers, who had come as friends to visit them from a distance of many thousand miles. On many occasions, when Mr. Gutzlaff has been surrounded by hundreds of eager listeners, he has been interrupted by loud expressions of the pleasure with which they listened to his pithy and indeed eloquent language. From having lived so long among the lower classes of the Fuh-keen people, Mr. Gutzlaff has obtained a knowledge of their peculiarities, both of thought and language, which no study of books can convey; and this is coupled to a thorough acquaintance with the Chinese classics, which the Chinese are ever delighted to hear quoted, and a copiousness of language which few foreigners ever acquire in any tongue besides their own. The power which this gives any person over the minds of the Chinese, who are peculiarly susceptible to reasonable argument, is extraordinary and frequently caused me to regret my own comparative ignorance. Every day that I live in China convinces me more deeply that a very leading cause of the present degradation of foreigners in Canton is general ignorance of the language of the country, and the substitution of a base jargon, as the only medium of communication; so that foreigners are very generally spoken of in the most contemptuous terms before their face, of which they remain in perfect ignorance from a want of knowledge of the language, a very limited acquaintance with which would ensure much more respect from natives of all ranks. * * *

“It has sometimes been sarcastically remarked, that foreigners in China were better liked the less they were known; and the treatment we have received, in comparison with the behavior of the populace towards foreigners in Canton, may be appealed to in corroboration of this fact. On first appearance, this somewhat mortifying remark appears to contain some truth; but when more closely examined, the most objectionable part falls to the ground. Who are the people in Canton that hate and despise the foreigners? Certainly not the higher and more respectable classes of merchants and shopkeepers, with whom commercial intercourse to the amount of many millions, is annually carried on. Let one of those men be asked in whose honor he would prefer confiding, a British barbarian, or one of his own countrymen? It is not our own numerous servants and dependents; they, it is true, are looked upon by the multitudes as placing themselves in a state of degradation by serving barbarians; but still they are far too shrewd observers not to be aware of the superiority, both moral and physical, which we possess over their countrymen. It is not, in my opinion, even the mandarins who despise us so much as they affect to do in their edicts and proclamations; they, it is true, keep aloof from us, and affect a disdainful superiority; but having lately had the opportunity of seeing a good deal of Chinese mandarins of all

ranks in free and unceremonious intercourse, I cannot help feeling that they act wisely in keeping us at a distance, lest the respect which is felt for their dignity should vanish on a nearer acquaintance."

So thoroughly was Mr. Lindsay convinced of the desirableness and expediency of making the Chinese better acquainted with the character of foreigners, that he determined to take on himself the responsibility of distributing copies of a pamphlet, concerning the character of the English, written by Mr. Marjoribanks. "It contains," he says, "a plain account of the English nation, its power and magnitude; it speaks in the most respectful manner of the government and emperor of China; it appeals to the best and most philanthropic feelings of man, as a reason for mutual good-will to subsist between our two nations." This pamphlet was liberally distributed and eagerly sought for in every place they visited subsequent to Amoy. Many Christian books were also distributed wherever they went; and while at Fuh-chow the foo-yuen of Fuh-keen requested copies of their books for the inspection of the emperor; Mr. Gutzlaff accordingly made up a parcel, which contained a copy of the Scripture Lessons, a tract on gambling, 'heaven's mirror,' or a full delineation of Christianity, and a few others, all of which were to be forwarded to Peking, for the perusal of the emperor. Whenever there was opportunity, Mr. G. administered medicinal aid to the sick and diseased. These cases were numerous, and some of them very painful and disgusting. At Fuh-chow "rarely a day elapsed," says Mr. Lindsay, "in which more than one hundred patients did not profit by his humane labors. The fame of this circumstance spread far and near, and in some instances attracted persons from the distance of more than fifty miles." Other objects presented themselves to view of a more revolting and distressing nature. The moral character of the inhabitants of Amoy are portrayed in very dark colors in the following extracts :

“At the beach,” says Mr. Gutzlaff, “we were shocked at the spectacle of a pretty new-born babe, which shortly before had been killed. We asked some of the bystanders what this meant. They answered with indifference, ‘it is only a girl.’ It is a general custom in this district to drown female infants immediately after their birth. Respectable families seldom take the trouble, as they express themselves, to rear these useless girls. They consider themselves the arbiters of their children’s lives, and entitled to take them away when they can foresee that their prolongation would only entail misery. As the numerous emigrations of the male population renders it probable that their daughters, if permitted to live, would not be married, they choose this shorter way to rid themselves of the incumbrance of supporting them. Thus are the pledges of conjugal love, the most precious gift of the Most High, the most important trust confided to man by the Supreme Being, deliberately murdered. * * * This unnatural crime is so common among them, that it is perpetrated without any feeling, and even in a laughing mood; and to ask a man of any distinction whether he has daughters, is a mark of great rudeness. Neither the government nor the moral sayings of their sages have put a stop to this nefarious custom. The father has authority over the lives of his children, and disposes of them according to his pleasure. The boys enjoy the greatest share of parental affection. Their birth is considered one of the greatest and most fortunate events in a family. They are cherished and indulged to a high degree; and if the father dies, the son assumes a certain authority over his mother. There is also carried on a regular traffic in females. These facts are as revolting to humanity, as disgusting to detail. They may serve, however, to stimulate the zeal of Christian females to promote the welfare of one of the largest portions of their sex, by giving them the glorious gospel of our Savior—that gospel which alone restores females to their proper rank in society.”

After having visited the Pang-hoo or Pescadore islands and the coast of Formosa, the voyagers passed by Chin-chew and entered the narrow channel between Hae-tan and the main land. While in that neighborhood, a singular scene took place in an interview with a naval officer; his name was Wan, and he had lived near Macao. We give the description of the scene in Mr. L.’s own words.

“He (admiral Wan) was received on board the Amherst with the respect due to his rank; a salute of three guns was fired, and every attention paid to him; but it appears that the ideas he had there (at Macao) acquired of foreign character did not lead him to imagine that such courtesy was requisite towards us. He began the conversation by abruptly asking various questions, hardly giving me time to reply. ‘Where did you come from? What is your

nation? What business have you here? You must begone instantly,' &c. &c. I had just commenced a reply, when his excellency turned sharply to Mr. Gutzlaff, and said, 'you are a Chinese.' Mr. Gutzlaff denying it, he told him to take off his cap, that he might see if he wore a tail, which being done, he said, 'no, I see you are a Portuguese.' I now told him that the ship was English, which assertion he treated with perfect discredit, saying, 'I have lived at Macao, and know the barbarian customs; your ship is from Macao.' I again replied, that it was strange in his excellency to accuse me of falsehood in this manner, and that both myself and the ship positively were English, in spite of all he had known and learned at Macao. I then took a pencil and wrote on a slip of paper, 'Ta Ying-kwo (Great Britain) is my nation,' and placed it in his hands. On receiving it he burst into the most scornful laugh, and exclaimed, 'nonsense! the great English nation! the petty English nation, you should say! you tell lies to me.' Up to this moment, I had kept my temper perfectly, and answered all his insulting remarks with civility, but I confess that the grossness of this last speech completely overcame the natural placidity of my disposition. I snatched the paper, which he was still laughing at, out of his hands, and seizing hold of the admiral's arm, I said, 'as you have come to my ship merely to insult my nation and myself, I insist on your instantly quitting the ship,' and suiting the action to my words, I was on the point of handing him out of the cabin. His excellency now saw that he had carried the matter too far, and commenced apologizing. 'Pray excuse me; I did not mean to offend; you know well there is the Ta Se-yang, and the Seaou Se-yang; (the one is generally applied to Portugal, the other to Goa,) I thought there also was the Ta Ying-kwo, and the Seaou Ying-kwo; I acknowledge my offense, and again beg you will excuse me.' This ingenious apology was accompanied with a profusion of bows, and a behavior as cringing as it had before been insolent. He staid on board a considerable time, but his manners and conduct were so singular as to raise a suspicion that his judgment was not quite sound, which was corroborated by some of his officers who accompanied him, and who expressed much regret at the indecorous conduct of their commander."

The Lord Amherst arrived off the entrance to the river of Fuh-chow-foo on the 21st of April, and left the same place on the 17th of May. Fuh-chow, the capital of Fuh-keen, and the residence of the foo-yuen of that province, and of the governor of the two provinces of Fuh-keen and Che-keang, stands inland about 50 miles from the mouth of the river Min, which is in lat. 26° 6' N., long. 119° 55' E. After a short delay, Mr. Lindsay drew up a petition to the governor requesting his permission to trade; and being resolv-

ed to present it in person, proceeded, accompanied by Mr. Gutzlaff, to the capital. Their reception, by the officers of government was not the most cordial; and finding no prospect of an audience with the governor, the petition was put into the hands of one of his officers, who "promised to deliver it within an hour." His excellency in return sent back a "present of wine, flour, pigs, and vegetables," but gave no answer to the petition. A course of proceedings was adopted by the government similar to that which had been pursued at Amoy. "It was therefore evident," says Mr. L., "that only two courses remained for my selection; the one, to submit tacitly to the dictation of the mandarins, and relinquish all hopes of succeeding in my object either of trade or intercourse; the other, to use such measures as I had in my power to attain my object." He resolved on the latter course, but determined at the same time to avoid hostile collision, and scrupulously to abstain from any acts of violence except in self-defense. The voyage was entirely an experimental one; "and," he adds, "as we bore no official character to render the company in any way responsible for our acts, there appeared to me no reason why a slight experiment should not be tried on the government, by an appeal to its fears and weakness, of which we had already seen such ample proofs."

Several days had now passed and no reply had been received to their petition; but a squadron of junks and boats of war had collected to drive away the people who were anxious to visit the ship. In view of these facts Mr. Lindsay, on the morning of the 27th, waited on admiral Chin, the chief officer of the station, and informed him that unless free intercourse was allowed, his ship would immediately enter the port, and there await the governor's reply. This statement produced the desired effect; the interdict was immediately taken off, and the ship again crowded with visitors. "It is a singular fact," says Mr. L., "and one so contrary to general principles of hu-

man nature, that nothing but practical experience can convince one of the truth of it ; but in every case, both on matters of greater or smaller importance, I have found that little or nothing can be obtained from the Chinese government or its officers by humble entreaty and conciliatory arguments, but that the moment the tone is changed, and a resolute determination is evinced of carrying your point at all risks, it will be conceded with apparent readiness, particularly if the claim is founded on justice and moderation ; and what is more singular, they appear to look on you with more good-will and cordiality in consequence." The two following paragraphs from Mr. L.'s journal, place the cowardice of the Chinese navy, and the kind feeling of the people in a clear light. The first refers to an encounter with the junk of admiral Chin.

"During the night of the 27th, the admiral's junk shifted her station, and anchored so close to our bow, as to endanger the safety of our vessel, and as it was blowing a strong gale of wind at the time, I hailed her in the most civil terms, requesting that they would immediately shift their berth, or we must get foul of each other, and at the same time we fired a large gun to arouse them. Having repeated these warnings several times in vain, and the vessels being every moment in peril of touching, I hailed again, saying that if the junk did not move directly, I would send and cut her cable. To this the only reply was appeals to us as their elder brethren and good friends, and a promise to move by-and-by. The tide having now made strong, the junk's stern came foul of our jib-boom, and then, at the very moment when they should have held on, they commenced veering away the cable, by which unseamanlike manœuvre they carried away our jib and flying jib-boom, and seriously damaged some of our sails and rigging, while our bowsprit tore away her mizen and part of her stern frame. She now dropped alongside, and having already demolished our gig, she let go another anchor as close astern of us as she had been ahead. In the meanwhile, in order if possible, to obviate this mishap, our launch, with ten men and two officers, had been sent to cut the junk's cable. There were no arms whatever in the boat, except two short axes. Our launch arrived alongside at the moment the junk let go her second anchor, and Mr. Simpson the second mate, and the gunner jumped on board with axes in their hands, followed by Mr. Jauncey and another man, totally unarmed. On seeing them come on deck, the Chinese crew, in number forty or fifty, were seized with such a panic, that one simultaneous rush was made forward ; some ran below, some over the bows, several went

head foremost into the water, and our party of four were left in possession of the junk. The only persons to be seen on deck were the admiral and his personal servant, both of whom seemed in the greatest state of alarm. Mr. Simpson then quietly cut the cable as directed, and returned on board. I will not now offer any comment on this singular scene, further than to repeat the plain fact, that four men, two of whom were unarmed, thus took undisputed possession of the junk of a Chinese admiral, and that during several minutes they were on board, not an individual was to be seen except the *ta jin* (great man) himself, and that all his gestures were to implore mercy from an imaginary injury; for our object was to extricate him as well as ourselves, from the consequences of his ignorant and unseamanlike behavior. This trifling *fracas* was unattended with any unpleasant circumstances, nor did it in the least interrupt the friendly intercourse with the mandarins; on the contrary, it appeared to increase the estimation they held us in, and one very satisfactory result was, that from that day no war junk ever anchored within half a mile of us, excepting when they came to trade. The three spars destroyed by the admiral's junk were replaced before our departure by order of the civil mandarin of the district.

“On the following morning, the 28th, a numerous deputation of the elders came from the village of Hoo-keang, where we were so hospitably entertained on our arrival, bringing with them the annexed paper, which was read aloud by Mr. Gutzlaff on the quarter-deck. I record it as a pleasing testimony of the effect produced by the distribution of our books, particularly that concerning the English nation, the fame of which has spread greatly, and almost the first request of our visitors is to be favored with a copy. The remark in this address, on the character of their rulers, I confess, surprised me much, till the daily repetition of such sentiments from all classes of people, convinced me not only of the unpopularity of the government, but also that the people dare give utterance to their grievances. Our visitors were very curious about last night's affair, and on being informed concerning it, their delight was extreme, and the general remark was, ‘you are quite right, our mandarins are rogues, but the people are your friends.’ The following is a translation of the paper from the elders. ‘We, the inhabitants of this village, have never yet seen you foreigners (foreigners, not barbarians). All people crowd on board your ship to behold you, and a tablet is hung up therein, stating that there is a physician for the assistance of mankind: there are also tracts against gambling, and other writings, besides a treatise on your country, with odes and books; all which make manifest your friendly, kind, and virtuous hearts. This is highly praiseworthy; but as our language differs, difficulties will attend our intercourse. The civil and military mandarins of the Fuh-keen province, together with their soldiers and satellites are unprincipled in their disposition. If you wish to trade here, wait upon his excellency the foo-yuen; prostrate yourselves, and ask permission. If he complies,

you may then do so ; but if he refuses, then go to the districts of Loo and Kang, and there trade ; for in those places there are neither despots nor masters. When you have fully understood this, burn the paper.’ ”

In the interview with admiral Chin on the morning of the 27th, it was agreed, on condition that the ship would not enter the port, that no molestation should be given to her visitors, whether merchants or other persons ; and a civil officer, Yang laouyay, “came on the quarter deck and addressed the people, saying, that they were permitted to come on board, but must behave well and quietly.” But notwithstanding this, edicts were immediately issued, forbidding “the stupid people to supply her with rice and tea, or even in their boats to approach the ship.” One of these was issued by the admiral himself. On seeing this, Mr. L. made up his mind to enter the port, and on the 3d of May the ship moved up the river and anchored opposite the custom-house. This produced the desired effect ; and early the next morning, Yang was again on board, and said to Mr. Lindsay : “When you first came here you told me you would be satisfied if you sold goods to the amount of \$10,000 ; now I have some friends who are desirous to make a purchase to that amount ; will that induce you to quit the port ?” It was answered in the affirmative : and as it was inconvenient to tranship goods directly in front of the custom-house, it was settled that the ship should move to her former anchorage as soon as \$1000 were advanced as bargain-money. “Yang also stipulated that a commission of three per cent. should be allowed him on the transaction ;” he then left the ship, promising that the money should be on board as early as the 7th. He kept his word, and came himself with the merchants. The price of the goods having been settled and the bargain-money paid, the ship moved out of the river on the 9th, and on the 12th the goods were transhipped. This took place in open daylight, and Mr. L. believed, “by the express though tacit sanction of the governor himself.” Strange and almost incredible as it will ap-

pear to those practically unacquainted with the complicated machinery and habitual deception of the Chinese government, after all that had been said and done, "two war junks hoisting the imperial flag came in the presence of hundreds of spectators, (upwards of 100 visitors were on her deck,) while the civil mandarin of the district staid on board the whole time, examined the goods, and assisted in the transaction."

Fuh-chow possesses many advantages for foreign commerce. The river Min, upon which it is built, is "navigable for ships of the largest burden to within 10 miles of the town, perhaps nearer." Its three principal branches take their rise, one in the province of Che-keang, and after passing through the country whence comes all the finest black tea, joins the other two branches which have their origin among the mountains of Keang-se. "Had we therefore the liberty of trading here," says Mr. L., "the tea which is brought at a vast expense to Canton, might be conveyed in boats from the farms where it is cultivated on board the ships." In the mere difference of expense incurred between transporting the tea to Canton and to Fuh-chow, "a saving of nearly four taels per pecul on 150,000 peculs, or 600,000 taels, would be annually made." One of the most respectable merchants of Fuh-chow, who was in the habit of visiting the ship, wrote to Mr. L. in these words: "But I have formerly asked why does not your honorable ship go out into the open ocean? I have already told you I only wait to know where you will go, and I shall take tea on board my vessel, and transport it without interruption. As regards tea, it is somewhat scarce at present; but if you have confidence in me, and will transact the business secretly, and inform me by letter beforehand, then there will be no difficulty in supplying you not only with 10,000 catties, but with any quantity you may desire." While at Fuh-chow, Mr. L. made many inquiries concerning the demand for articles of foreign manufacture, and thinks that the

following statement will give a tolerably accurate idea of the shop prices then current.

Camlets, - - - -	\$56 a 70	per piece.
Superfine Broad cloth,	38 a 42	„ „
Calicoes, - - - -	9 a 12	„ „
Long-ells, - - - -	10 a 14	„ „
Iron, - - - - -	2	per pecul.

As regards the probability of establishing foreign trade at Fuh-chow, the experience which Mr. L. gained, led him to the following conclusion.

“That, under present circumstances, an avowed permission is not to be expected from the Chinese government, and that it will be invariably refused when requested as a favor; but that a tacit sanction, and indeed connivance, will readily be extorted from their weakness, provided ships remain outside the port, in which case the government can make out any account they please, to transmit to the emperor. Some management will be required by the first ships which come there, to steer a course which will both keep the mandarins at a respectful distance, and at the same time conciliate the good-will of the people. This will remove one great source of uneasiness to the local government, lest affrays and homicides should arise between the natives and foreigners, which must then necessarily involve the mandarins. Nothing however will be more easy than to continue and improve the natural good understanding which prevailed during the whole period of our stay; it is only when the Chinese see the foreigners insulted and despised by their rulers, that they also treat them with habitual disrespect, and thus a sort of national antipathy is created, which indeed it is the main object of the Chinese government to promote. At Canton they have succeeded too well; let us hope that when the time arrives, in which foreigners are again allowed to frequent other ports of China, circumstances may be different; for when they are respected by the government, I have no hesitation in saying, there will be mutual good-will between all classes of the Chinese and English.”

The voyagers arrived among the islands of the Chusan archipelago on the 24th of May, where and at Ning-po they continued till the 18th of June. Their proceedings were much the same as at Fuh-chow, but on the whole more prompt, and their reception better than at the former place. They had learned that “the only way to proceed successfully with the Chinese is, never in the first instance to ask permission, but act, and afterwards (if necessary) to offer excuses.” Ning-po stands a few miles inland, in lat,

about 29° 55' N. A British factory was once established there, and maintained till some time after the middle of the last century. "The city and suburbs," says Mr. Lindsay, "cover fully more than half the space of Canton, and the streets are several feet wider, and the shops are handsomer, than in any Chinese town I have seen." His opinion concerning the feasibility of establishing a trade at that place, was nearly the same as at Fuh-chow. "The government will not sanction it, and will fulminate edicts ordering all foreign ships to be expelled; but at the same time if tact is shown, by properly combining moderation and kindness to conciliate the affections of the people, and spirit to deter the mandarins from offering molestation, an outlet for British manufactures, to a very considerable extent, may gradually be formed here; and the way for a more extended intercourse with this vast and extraordinary nation, comprising near 400,000,000 of enterprising and intelligent human beings, will thus be gradually paved."

Having quitted the river of Ning-po on the 13th of June, and been detained some days by thick and boisterous weather, they finally, on the 17th, proceeded towards Shang-hae, sailing inside the Chusan archipelago, a passage which they believed had never before been made by any European ship; they accordingly named it the *Amherst passage*. The next day they came to anchor in 4½ fathoms of water, the northern of the Chusan group, a small islet, bearing S. 8 E. This situation was noways agreeable; they being "nearly out of sight of land, in an open exposed sea, with little more than four fathoms of water, and apparently surrounded with shoals and sandbanks." They now endeavored to procure a pilot from some of the junks that were near them. Several men came on board, but they all declared that no sum would tempt them to pilot the ship into Shang-hae, yet one of them readily gave the following directions, "which we found so accurate," says Mr. L., "that future navigators in these seas cannot do bet-

ter than observe them. 'Take your departure from the northern island (which we named *Gutzlaff's island*), and steer NW. by N.; you will never have less water than four fathoms; and when you approach the channel between Tsung-ming and the main land, the water will gradually deepen to five and six fathoms.'

The following morning (June 19th,) they saw two large junks steering exactly in the course the fisherman had pointed out; they immediately weighed anchor and followed in their wake. At four P. M. they were only four miles from the land, in water that was perfectly fresh. On the 20th they were within about eight miles of the entrance of the Woo-sung river, upon which Shang-hae is built. Determined not to lose time by waiting for the ship, Mr. Lindsay with Mr. Gutzlaff started in their boat early the next morning, and reached the mouth of the river just at the dawn of day. As they proceeded up the river several boats endeavored to prevent their going to Shang-hae; "but," says Mr. L., "I merely replied to them, that having business to transact, and a petition to present, it was necessary we should go thither." They reached this far-famed emporium at about half-past four P. M. It stands on the left side of the river. Commodious wharves and large warehouses occupy the banks of the river, "which is deep enough to allow junks to come and unload alongside of them; in the middle it has from six to eight fathoms, and is nearly half a mile in breadth."

They landed amidst a crowd, entered the city, and proceeded to the office of the taou-tae, the people readily pointing out the way. "As we approached," says Mr. L., "the lictors hastily tried to shut the doors, and we were only just in time to prevent it, and pushing them back, entered the outer court of the office. Here we found numerous low police people, but no decent persons, and the three doors leading to the interior, were shut and barred as we entered. After waiting a few moments, and repeatedly knocking at the door, seeing no symptoms of their

being opened, Mr. Simpson and Mr. Stephens settled the point by two vigorous charges at the centre gate with their shoulders, which shook them off their hinges, and brought them down with a great clatter, and we made our entrance into the great hall of justice, at the further end of which was the state chair and table of the taou-tae. Here were numerous official assistants, who seeing us thus unexpectedly among them, forgot totally our unceremonious mode of obtaining entrance, and received us with great politeness, inviting us to sit down and take tea and pipes." The taou-tae being absent, the che-heen soon made his appearance, and after upbraiding the visitors for their temerity, "sat down, and I (says Mr. L.) instantly seated myself opposite to him, on which he again rose, and casting an angry glance at me, strode out of the room without vouchsafing a word, as if he considered himself degraded by seeing me seated in his presence." The taou-tae soon entered; an audience was agreed upon, and the petition delivered into his hands; he was evidently prepared to browbeat the strangers with fierce looks and angry words, commanding them in a boisterous tone instantly to depart and return to Canton. Twenty-four hours, however, had not passed before the demeanor of these men was greatly changed, and even the supercilious che-heen met them with the greatest politeness, and obsequiously forced them to take the highest seats. "Such," says Mr. Lindsay, "are Chinese mandarins all over the empire. Compliance begets insolence; opposition and defiance produce civility and friendly profession."

After visiting several parts of the city, and distributing many copies of their pamphlet and other tracts, Messrs. Lindsay and Gutzlaff returned to the ship, just as she was on the point of entering the river. In order to prevent this, all the military and naval forces of the neighborhood were put in requisition: tents were erected, and large guns without carriages were placed along on each side of the river; and to make

the scene still more imposing, a row of mud heaps in the form of tents were thrown up, and then whitewashed; and finally, fifteen imperial war junks stationed themselves in the mouth of the river; but the Lord Amherst passed safely through their line, and anchored at some distance up the river. Neither threats nor entreaties could induce the barbarians to swerve from their course. In more than one instance did the imperial officers prostrate themselves and offer to perform the ko-tow. But notwithstanding the tact and promptitude of the adventurers, the whole of their "intercourse with the officers of Shang-hae was unsatisfactory and wearying, without being productive of any results." "The policy finally adopted by the officers was," says Mr. L., "to leave us entirely unmolested, and take little notice of us, merely contenting themselves with keeping the people from visiting our ship, and to trust to our departure when we saw that no object could be obtained by a longer stay." We have room for only one more extract from Mr. Lindsay's report.

"As this is the first time the emporium of Shang-hae has been brought under the immediate notice of Europeans, some few remarks on it may not be inappropriate. Considering the extraordinary advantages which this place possesses for foreign trade, it is wonderful that it has not attracted more observation. One of the main causes of its importance is found in its fine harbor and navigable river, by which, in point of fact, Shang-hae is the seaport of the Yang-tsze keang, and the principal emporium of eastern Asia, the native trade of it greatly exceeding even that of Canton. On our first arrival I was so much struck with the vast quantity of junks entering the river, that I caused them to be counted for several successive days. The result was that in seven days upwards of 400 junks, varying in size from 100 to 400 tons, passed Woo-sung, and proceeded to Shang-hae. During the first part of our stay most of these vessels were the north country junks with four masts, from Teen-tsin, and various parts of Mantchou Tartary; flour and peas from which place formed a great part of their cargo. But during the latter part of our stay, the Fuh-keen junks began to pour in, to the number of 30 and 40 per day. Many of these were from Formosa, Canton, the eastern archipelago, Cochinchina, and Siam.

"The river Woo-sung comes out of the Ta-hoo (great lake), at Chang-keou-kow; it then traverses the yun-ho or great canal, and thus communicates with the Yang-tsze keang, the Yellow river, and

Peking; from the yun-ho it enters the Paug-shan lake, and flows by Soo-chow, the capital of the southern part of Keang-soo, one of the most commercial, wealthy and luxurious cities of the empire. From this place numerous navigable rivers communicate and traverse each other in every direction. Thus it appears that this river affords a commodious water communication with the remotest parts of the empire, from Peking to Yun-nan, and from the eastern coast to the centre of the deserts in Tartary. The advantages which foreigners, especially the English, would derive from liberty of trade with this place are incalculable. Woollen manufactures are now only admitted by inland transport from Canton; and the various exactions and necessary expenses attendant on their conveyance, render them unattainable by the mass of the population in the interior; and from the coldness of the climate in the northern provinces, woolens would naturally be in much higher estimation in them than in the comparatively warm climate of Canton, did equal facilities exist for their introduction.

“When it is considered how trifling the present consumption of woollens is, when compared with the population of China, for instance, in the staple commodity of broad-cloth, under 800,000 yds. among 360,000,000 people, not giving an average of one yard among 450 persons, is it wild or theoretic to imagine, that with a more free and extended intercourse, the consumption might be quadrupled, or in time even increased tenfold? Or is it unreasonable to turn an anxious eye to these hitherto almost unknown parts of the globe, to find new outlets for our English manufactures, now, when all the nations of Europe are straining every nerve, by the encouragement of their own manufactures, and the imposition of protecting duties, to exclude the produce of English industry from their markets? Here is a nation in population nearly doubling that of all Europe, combined with a seacoast of fully 3000 miles, abounding with the finest rivers and harbors in the world. Its ports and cities are filled with an industrious, enterprising and commercial population, who would all hail the establishment of a foreign trade with joy. Even the mandarins in enforcing their inhospitable and misanthropic laws, are ready to acknowledge the vast advantages which would be derivable from foreign intercourse; yet the mere will of a solitary despot has, for the last century, been sufficient to separate near 400,000,000 of human beings from all communication with their species. I do not pretend to be sufficiently versed in the laws of nations (none of which are recognized by the ruler of China,) to presume to say how far other countries are bound to yield implicit submission to these laws. But I may be allowed to express a hope, that as we attain more mutual knowledge of each other, and become better acquainted with the friendly sentiments entertained by the mass of the people towards foreigners, these selfish and injurious principles may gradually wear away, and that the time will soon come, when the people of China, under a more liberal and enlightened system of government, may assume the place they are entitled to among the civilized nations of the world.”

Having completed their transactions at Shang-hae, and purchased "sundry trifles and various specimens of the beautiful silks and crapes of Soo-chow," with a necessary supply of provisions, the voyagers bade farewell to their friends on the morning of the 8th of July, and were followed out of the river by a fleet of junks, which performed the usual ceremony of expelling the barbarians by firing several rounds of guns when the ship was about six miles distant. On the 15th the Lord Amherst touched at Wei-hae-wei in Shan-tung; the next day she stood out to sea; and by 10 A. M. on the 17th, made the land of Corea. Our limits forbid us to follow her track through the remaining part of her course. In laying aside the Report and the Journals, it is unnecessary for us to say a word in their commendation; no enterprising or philanthropic man can read them without the liveliest interest, and the strong desire that the wall which now separates China from the other nations of the earth may soon be broken down. We do not expect the governments of the present day to embark in Quixotic enterprises; "yet, (repeating what we have already said,) if our distance might give us that hearing which our presence could not claim, we would assure the exalted personages who hold the reins of empire in the west, that if by the united expression of their desires, they could influence the policy of China, their generation would thank them and posterity would honor them. It is a great object inviting and meriting their concert." But whether they will engage in the enterprise or not, the train of events now in progress must sooner or later, and perhaps within a very short period, introduce here a new order of things—overcoming ancient prejudices, breaking down misanthropic and antinational antipathies, and laying the foundations of an unrestrained intercourse between the people of China and the enlightened states of Christendom. In hastening a consummation so devoutly to be wished, the journals of Lindsay and Gutzlaff will bear a conspicuous part.

MISCELLANIES.

Burmah: doctrines and practices of the Budhists; their geography, astronomy, and upper regions; rewards and punishments; their periods (or ages); duties; ideas of death, worship, intelligent beings; their books, medicines, &c. Continued from page 506, by BENEVOLENS.

The object of this communication is to convey an idea of the notions and practices of Budhists in Burmah, drawn from their own statements. In preparing it, I have been much indebted to the Burman dictionary mentioned in a former communication. Many of the statements are literal translations of passages in Burman books, and in every case, pains have been taken to present no other views than those which are uniformly acknowledged by Burman Budhists. Though I have not met in their books, the account of Shwāy dā gōng, which is here given from the American Baptist Magazine, I cannot doubt its correctness, for it is the same as was verbally related to me recently by an intelligent Burman priest. Many of these views will be amusing, and the number might be easily increased by others equally extravagant. But these will suffice to show in what a state of intellectual and moral ignorance many millions of our fellow-beings live, and to exhibit the propriety of those measures to enlighten them which I propose to recount in another communication.

Geography. Kāte is a certain number of sek-yah systems, or worlds, in which sense there are said to be three kinds, viz., tsah-tee-kāte, consisting of a hundred thousand millions of worlds, which are destroyed and reproduced simultaneously; ah-nah-kāte, consisting of a billion of worlds through which the authority of a Buddha extends; and wee-tha-yah-kāte, consisting of an infinity of worlds, which can only be an object of thought. Sĕk-yah wā-lah is a sek-yah world or system, and comprises the central My-en-mo mount, the surrounding seas and islands, the celestial regions, including the circumvolving luminaries, and the infernal regions.

There are four great islands encompassing My-en-mo mount; on the north, Oot-tā-ra-koō-roo; on the east, Pyüp-pā-we-day-han; on the south, Sam-boo-de-pah; and on the west, A-pā-rā-gāu-han. Each of these is surrounded by 500 small islands. There are seven ranges of mountains (thāt-tāh-rah-bân) which surround My-en-mo mount, and which separate the seven rivers (thee-tah) in regular succession. Sam-boo-de-pah, is the great south island on which we live. There are five great rivers which run southward on the great south island. 1. Gĕng-gah, the bathing place of crows. 2. Asĕe-ra-wa-tee, where the nats' daughters sport and bathe. 3.

Jam-mūn-na, where the eugenia tree grows. 4. Ma-hee, where the buffaloes bathe. 5. Thā-rā-boo, where the brown lizards bathe. Mēet-su-ma-day-tha, the middle part of the world, including the sixteen great countries, is the scene of the sacred histories of Budha. (This is the northern part of Hindostan.)

Hēina-woon-tah is an immense, but imaginary forest, (said to be situated in Thāu-lā-tha, or south Behar,) in which are seven large lakes; the width of each is about 560 miles, and the depth the same. It is in this forest that most of the wonderful things mentioned in the Buddhist scriptures are said to have happened. Sām-boo-tha-byā, the eugenia tree which produces gold, is said to grow on the northern extremity of the island Sam-boo-de-pah. Thee-ho, the island on which the Burman sacred books were written, is said to be Ceylon.

The Burman books say that there are eight wonders of the sea, viz. 1. The waters continually rising into swells, and sinking into vallies; 2. that the waters do not overspread the shore; 3. that it throws dead bodies on the shore; 4. that the five great rivers lose their names when they reach the sea; 5. that its waters never diminish nor increase; 6. that the salt is so mingled with the water as to become one; 7. that it is the repository of precious stones; and, 8. that it is the residence of the nats.

Their theory of earthquakes is this: the earth is an extended stratum, which rests on a stratum of water; this again upon a stratum of air, beyond which is an entire vacuum. The stratum of air thus situated, is easily agitated by a variety of causes; when agitated, it communicates its motion to the superincumbent water, which in turn shakes the earth above it. How simple the theory! and how indicative of the state of science among them! What the Burmans call a great island is the same as a continent with us, and should be so reckoned in our estimate of the correctness of their geographical notions. The base of My-en-mo mount should, on their theory, be found where the island of Spitzbergen lies.

Astronomy. The Burmans enumerate eight planets, viz. the sun, moon, Mars, Mercury, Jupiter, Venus, Saturn and Rāhu. The last of these is not discoverable, but is said to be the residence of the nat who occasions eclipses. Nine principal constellations are enumerated, corresponding with the twenty-seven nēk-khâts (stars), viz. ; 1. the crow; 2. a kind of bird; 3. a species of crab fish; 4. scales; 5. the crest, an ornament used to fasten up the hair; 6. the fisherman; 7. the elephant; 8. the horse; 9. the heron or paddy bird.

Wē-de-thōn-hah-the are the three courses of the planets round My-en-mo mount, the inner, middle and outside courses. The sun enters the inner course at the full moon in March, and continues till the full moon of July, which is the hot season; it then enters the middle course, in which it continues till the full moon of November, which forms the rainy season; after this, it passes through the outer course till the full moon of March, and this is the cold season. The earth being supposed to be an extended plain, the daily

disappearance of the sun is attributed to the intervention of My-en-mo mount. As we live on the great south island (Säm-boo-de-pah), this mountain must be to the north of us. In their views of cosmogony, it cannot, with perfect accuracy, be said to lie under the north star, because its height is much greater than the elevation of that star, but its latitude and longitude are the same.

Upper Regions. Bō-wâh, meaning a state of existence, a world, is the world of passion, including the four states of punishment; the state of man, and the six inferior heavens, the world of visible objects, including the sixteen material superior heavens, and the world of invisibles, including the four immaterial superior heavens. The six inferior heavens here mentioned, are the six stages of the nat country. Să-dū-ma-lâh-rēet is the first stage of the world of nats situated round the waist of My-en-mo mount. Thôn-an-dâh is a famous garden in the first stage of the nat country; it extends above 12,000 miles, and is the scene for recreation and pleasure to the inhabitants. Tâh-wă-dīng-thah, the second stage of the world of nats, is situated on the summit of My-en-mo mount. The others rise successively above these.

Thōke-dāth-thana is the name of a city in the nat country, where the king of the nats resides. Brāmha-bōn, which is the abode of the Bramhas, includes the superior celestial regions, of which there are twenty stages or stories, sixteen material and four immaterial or invisible. Thōke-dâh-wâh-tha, one stage of the Bramha country, consists of five divisions; in one the inhabitants live throughout a thousand complete revolutions of nature (see Măhâ-kăt); in another the inhabitants live through two thousand revolutions of nature; in a third, through four thousand; in a fourth, through eight thousand; and in a fifth, through sixteen thousand complete revolutions of nature.

Offerings and rewards. There are said to be five particulars which respect offerings; viz., 1. making an offering in the expectation of the reward; 2. with proper materials and free from blemish; 3. giving to travelers the best of flowers and fruits in a time of famine; 4. making offerings when one is very indigent; the 5th is not mentioned. The priests in their exhortations to the people are accustomed to promise a great variety of rewards as an inducement to be liberal in their benefactions. These rewards are frequently of an intellectual nature, but more generally of a sensual kind. The following are of a general character. Ah, a kind of wisdom which destroys the four enslaving principles to which all men are subject. Abñ-yñ, which denotes certain excellent attainments; viz., 1. the faculty of seeing like a nat; 2. hearing like a nat; 3. creative power; 4. knowledge of other mens' thoughts; 5. prescience; 6. knowledge of one's past existences. Dzân, a certain attainment or state of mind, which enables the possessor to traverse different worlds. It is divided into five constituent parts; 1. thought; 2. consideration, reflection; 3. pleasure, joy; 4. bliss, happiness; 5. permanency, immutability.

The following are examples of rewards promised to specific acts.

There are five rewards obtained by the person who makes a religious offering of a razor; viz., numerous good friends; perfection in diligence; patience; wisdom, and purity. There are five rewards of patience or forbearance; viz., the universal love of mankind; peace; few faults; composure in death; deliverance from the four states of punishment after death. Also five awards of impatience, just the opposites of those of patience.

There are ten rewards obtainable by the person who makes an offering of a thë-bike (an open-mouthed pot in which the priests receive their rice,); viz., dishes ornamented with precious stones, &c.; the necessaries of life at all times; deliverance from evil; freedom from oppression; the reverence of mankind; easily obtaining food, clothing, a place to sleep, and a place of habitation; happiness and enjoyment which shall not be destroyed; a settled and contented mind; a love for the divine law; few sexual desires and complete freedom from anxieties. They are also promised thām-păt-tê-tsöt-lay-bah, a general term which embraces four particulars; viz., the privilege of living in an elegant and delightful place of abode; having an old stock of merit for good deeds performed in a previous state of being; doing well for one's self; and the privilege of associating with upright and religious persons. The highest reward which is attainable is thap-pe-nyu-tah-nyan, which consists in a perfect knowledge of the five following principles or laws; viz., of mutability; of the modes of existence; of discriminating marks or signs; of absorption or annihilation; and, of religious law. This reward can be obtained *only* by making a religious offering of all these five things; viz., one's property; the principal members of one's body, as a foot, a hand, or an eye; one's children; one's wife; and finally, one's life.

It seems not improper to remark, that there are certain classes of persons who can never obtain any reward, let their offerings be ever so nuncrous and costly. The barbers are an instance; they are subject to this curse on account of some disrespect one of the fraternity showed Gaudama during his incarnation.

Punishments. Punishments are threatened as dissuasives from crime and the neglect of religious offerings. An-dër-êc-yă-kân, instant and uninterrupted misery, is denounced on the person who is guilty of killing a father, killing a mother, killing a rahandah, wounding a Budha, or making a schism among the disciples of Budha. Those who are guilty of the sin of drinking intoxicating liquors, are subjected to the loss of property, a quarrelsome disposition, sickness and disorders in the body, loss of reputation, contempt and disgrace, and destruction of the understanding. The Burmans are taught that punishment follows sin as surely as a cart wheel follows the ox, but it must be proportioned to the crime. Merit is followed by reward in the same way. There does not appear to be so much difference in the nature of these as in their duration. The one is suffered and the other enjoyed alternately for millions of ages in the different hells or stages of the uat country. There are eight great central hells, ranged one above another, each of

which is encompassed by sixteen inferior hells, in all, 136. These are provided with tortures corresponding to the previous crimes of their respective inhabitants, some of whom experience hunger and thirst, some are rolling in flames, and others have their flesh torn from them with hot pincers, &c.

Periods. Mähâ-kât, a period in which an entire revolution of nature is performed, is subdivided into four grand periods, each of which is again subdivided into sixty-four intermediate periods, and each of these again into sixty-four life periods. Thän-woot-tâh is one of the four grand divisions of an entire revolution of nature. This period, it is said, commences with rain which deluges the four great, and all the small islands together with My-en-mo mount and destroys all that exists therein; after this seven suns successively break forth, dry up the waters, and consume the system. Thän-woot-tâh-htâh-yeē another of the four grand divisions of Mähâ-kât. This period continues from the time the general conflagration ceases, through another deluge, whose waters, by continual motion and dashing together congeal, and harden and thus form a substance of a new system. Wē-woo-tâh is one period in a complete revolution of nature. In this period the waters which deluged the universe disappear, and according to the eternal laws of nature, the sun, moon and stars break forth, every thing comes into sudden existence, and Bramhas descend and people the earth; but they can return to the upper regions when they please. Wē-woo-tâ-tâh-yēa, is another period, and a complete revolution of nature. At the commencement of this period, the Bramhas begin eating a kind of earth, by which they lose the power of ascending; the period of life begins to shorten, and continues to do so till a person is old at the age of ten years, after which it begins to lengthen and continues to do so till the system is destroyed by water. Bōke-dâh-kât, is a grand revolution or period of time which is distinguished by the successive appearances of five Budhas. Ayoo-kât a period of time, during which the life of man gradually advances from the length of ten years to an indefinite extent and returns again to the length of ten years; sixty-four of which make one intermediate period. From a comparison of Thă-kěn-pōrâh (see Intel. beings) with Bōke-dâh-kât, and with a statement of one of the Burman books, from which we learn that the death of Gaudama occurred, B. C. 554, it will appear that 91,467 years of the present Bōke-dâh-kât have already passed away, but the fifth Budha has not yet appeared.

Duties. It would require volumes to mention all the duties enjoined on different classes of Budhists. The following will give an idea of their general character. There are five laws (thēe-lâ) binding on all mankind, viz. to refrain from murder; from stealing; from adultery; from lying; and from intoxicating liquors. They are to be solicitous about four things, viz. watching over the body; watching over the mind; an attentive consideration of the miseries of life; and the duties of religion. They are also enjoined these four things; viz. 1. using exertion to prevent demerit while as yet

the person has done nothing blameworthy; 2. using exertion to prevent the increase of demerit after the person has already done something sinful; 3. endeavoring to do that which will procure merit, while the person is yet destitute of it; and 4. endeavoring after a person has a stock of merit, to excel in meritorious actions. There are moreover laws which embrace all those religious duties which consist in avoiding objects unfit to be used, eaten, handled, and worn; also the places where it is improper to go, or remain.

The following *eight good ways* are causes of merit, and grounds for self gratulation. They may therefore be reckoned as duties. 1. right opinion; 2. right intention; 3. right words; 4. right actions; 5. right way of supporting life; 6. rightly directed intelligence; 7. good heed, caution; 8. composure, serenity.—Good heed must always be paid to the voice of God of which there are eight characteristic tokens or evidences, viz. 1. it is clear or intelligible; 2. agreeable, pleasant; 3. easy to be known; 4. worthy to be heard; 5. infrequent; 6. full; 7. deep; 8. produces an echo. The distinction between a good man and a bad one, is thus represented by the Burmans. There are four things (*wāy-gyēn-lāy-bāh*) very remote from each other, viz. 1. one shore of the great ocean from another; 2. the rising from the setting sun; 3. the earth from the top of My-en-ino mount; and 4. above these, a wicked man from one who is religious. In addition to what has been said above, every Burman is expected, as a matter of duty, according to his ability and circumstances, to employ himself and his property in building and ornamenting pagodas, (see worship,) in forming large and small images of Gaudama, building monasteries, digging tanks, supporting the priesthood by presents of food, cloth, &c.

Death. It may not be uninteresting to know to what causes a people so ready to assign a cause for every thing, ascribe death. Their books mention four, viz. 1. though the influence of good deeds performed in a previous state, is not exhausted, yet the period which is the established term of human life being past, the person will die; 2. though the established term of human life is not yet passed, the influence of good deeds performed in a previous state being exhausted, the person will die; 3. when the term of human life is past, and the influence of former good deeds exhausted, the person dies; 4. in the last case, though the established term of human life is not passed, nor the influence of previous good deeds exhausted, yet on account of some evil deed performed in a previous state, the person dies suddenly, without previous illness, and without changing his position.

Worship. Their worship consists “in prostrations before pagodas and images, in presenting before them lighted candles, clusters of flowers, umbrellas of various descriptions, rice, and fruits; in erecting high poles and suspending long flags on their tops; in casting bells and hanging them near their pagodas, or contributing to any of these objects; in attention to the recitations of priests, and whenever an offering is made, expressing a wish

that the merits may be enjoyed. The use of the bells is to proclaim to the celestial regions the fact of presenting an offering; and the person who thus announces the fact, is both worshiper and bell man." Their *days* of worship are four in a month, viz. the eighth of the waxing of the moon, and the full, the eighth of the wane, and the change. *A-po-nay* is a day kept after a worship day as a work of supererogation. It is not unusual however to perform their services on other days.

The close of the rainy season and the commencement of a year, especially the latter, are distinguished by great religious feasts which last three days in succession.—The *places* of religious concourse are the pagodas or zayats. The latter are public sheds in which the priests' rehearsals are generally made. The pagodas are monuments erected to a Budha, sub-budha, or rahandah; those erected to the last Budha, Gaudama, are the only ones extant. They are solid masses of masonry, varying in their height, of a conical form, covered with plaster formed of sand and lime, and many of them with gold leaf. The large pagoda, situated about a mile and a half in a north-west direction from Rangoon, and called Shwāy dā gōng porâh, is a splendid and magnificent monument of heathen superstition and idolatry. According to its history, the foundation was laid soon after the supposed annihilation of Gaudama. If this be true, it must have existed for a period of about two thousand and three hundred years. Since its erection, the size has been increased by successive additions. The story relates that a short time previous to the expiration of Gaudama, two merchants, who were brothers, went to pay him homage, and make him offerings; on desiring some memorial of him as an object of worship for their countrymen, he lifted up his right hand and stroking his head, extracted four hairs and presented them to one of the merchants; then with his left hand extracting four more, and presenting them to the other, he commanded them to go to the hill *Thien-kōk-tarâ*, and under the patronage of the king of *Ook-ka-la-ba*, (near which place the hill was situated) enshrine them with the staff of *Kāukkā-thān*, the water dipper of *Gāu-nā-gōn*, the bathing garment of *Kāthā-pā*, his divine brethren who had preceded him. The waters of the five great rivers *Gēnga*, *Yamon*, *Asee-ra-wa-tee*, *Mā-hee*, and *Thara-poo*, and of the five hundred lesser rivers, were not sufficiently excellent to wash the hairs for the purpose of enshrining them: nor were the waters of the lake *Anawatat* (one of the lakes about *Hcma-woon-tah*); the waters of the hill *Thien-kōk-tarâ* alone were sufficiently excellent for this purpose. They hearing the command, and not having provided themselves with the means of pursuing their journey, *The-gyah*, the king of the celestial regions, transforming himself into a commander of a ship, presented himself to the brother merchants, with a ship in perfect readiness to depart. Having deposited the hairs in a ruby box, and this box in a small vessel with a deck of silver, gold, and ruby, and all this placed upon a teapoy stand, and put on board, they commenced their voyage. After various ad-

ventures they arrived at the place where Shway da göng now is, and on searching found the other three relics, which, with the eight hairs of Gaudama, they deposited together with immense treasures in a vault, over which they erected the pagoda.

Intelligent Beings. It will be impossible to recount all the varieties that are classed under this head, as the Burmans reckon 214 orders of beings who inhabit the several states of happiness and misery. Enough however will be given to illustrate many of the prominent views entertained by Budhists. Thū-ngēyr, is a child. When first born, a child is supposed to have its mind deeply impressed with the past; if it came last from hell, or a state of punishment, it reflects on what it there suffered, and weeps; but if it came last from the nat country, it reflects on its late enjoyment and smiles. Thū-dlike is an ignorant or foolish person. Three things, or signs distinguish a foolish person; viz., 1. though destitute of property, they desire to marry; 2. though destitute of strength, they delight in fighting; and 3., though ignorant of the sacred books, they wish to dispute about the subjects they contain. Theē-reē-dāmmāh-thāukāk is an ancient king, who for his great merit obtained authority over the whole of the great south island, and to the extent of twelve miles above and below it. Po-yāh-long is one who is destined to be a deity—the bud or sprout of deity. *Nats*, or *Dēwāh*, are supposed to be superior to man, but inferior to Bramha; some of whom are said to inhabit the inferior celestial regions, and others to have dominion over different parts of the earth and sky. Athū-rā are fallen nats, some of whom were formerly driven from the summit of My-en-mo mount to the region situated between the three stone pillars which support the mount. Athūmīng is a nat who is supposed to occasion eclipses. Ngäl-yen is a fabulous being, supposed to occasion earthquakes. Bēloo is a kind of monster which eats human flesh, and possesses certain super-human powers. Gān-dāp-pāh, Rēk-kike, Cōm-bān, Gā-lōng, and Nā-gāh, are different races of huge monsters, many of whom inhabit and guard the base of My-en-mo mount. Wāy-nā-dāy-yā are a race of Galongs, whose king or chief is said to be of immense size, each wing being above 600 miles; the distance between the wings the same; the length of the body above 6000 miles; the crest of his head above 36 miles; and his bill, above 1800 miles. Weētsā-mōne is an aerial spirit which guards the Thū-rōung tree, which is said to produce a fruit in shape like the human species. Mān-nāt is a powerful evil spirit who resides in the highest inferior heavens, and has dominion over all the lower parts of the universe. Sēk-kyāmēn is a sovereign of the four great islands which surround My-en-mo mount. Arēe-yāh is one who has undergone a great change by which he has become independent of the common accidents of nature; they are divided into four grand orders, each of which embraces two classes, in all, eight kinds.

Zēnā or *Budha* is a person who has overcome the five evils or tyrants, viz. 1. animal constitution; 2. subjection to the four causes; 3. the passions; 4. death; 5. the most powerful evil nat. He

has the form of a man, and, in point of wisdom and virtue, is unrivaled throughout the sek-yah systems, and is the supreme object of worship, both during his existence and after his annihilation until the appearance of another Budha. In the present grand period (see Bōke-dāh-kāt) four Budhas have already appeared, viz. Kāu-kōo-thān, Gāunā-gōng, Kāth-ā-pāh, and Gaudama; the fifth, A-rē-mā-dāy-yā is yet to come, and to him the expectations of all Buddhists are directed with much earnestness. Thēg-gyāh is one of the higher orders of intellectual beings of which there are said to be 32 classes. Thēg-gyāh-mēn is the king of nats. There are however, it is said, three nats, who excel him in glory; they obtained this transcendency on account of certain offerings made in time of one of the incarnations of Budha. Bramhas, are beings superior to men and nats, inhabiting the higher celestial regions. (see Bramha-bōn.) Thā-kēn-porāh is a term which is applied to great personages, particularly to Budha or deity. The whole number of absolute or distinct Budhas is twenty-eight; five belong to the present system, but one of them has not yet appeared; twenty-three made their appearances in different successive worlds previous to the present; the 1st lived 80,000 years; the 2d, 90,000; the 3d, 80,000; the 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, lived each, 100,000 years; the 12th, 13th, 14th, 15th, 16th, 17th, 18th, and 19th, lived each 90,000 years; the 20th, and 21st 60,000 years; the 22d, 80,000, the 23d, 70,000; the 1st of the present world, 40,000 years; the 2d, 30,000; 3d, 20,000; and Gaudama, the last, lived only 80 years; five of them were 80 cubits in stature; six were 88 cubits; one, 90 cubits; three 60 cubits each; four, 58 cubits; one, 50 cubits; one, 70 cubits; one, 40; one, 30; one, 20; and Gaudama the last, only 18 cubits in stature. These deities possess the power, it is said, of emitting rays of glory or splendor in six streams of different colors.

Books. The most important religious work, and that which is most referred to as authoritative, is the *Bedagat*. This consists of three grand divisions; viz. 1. Wee-nee, containing five books which comprise the commands of Gaudama for observance of his priests; 2. Thōke-tān, which is in three books; 3. A-bē-de-ma, in seven books. It was 458 years after the death of Gaudama, in the reign of Dōke-tā-kāh-mā-nēe, that these books were, according to Buddhist authorities, "miraculously transcribed in one day from the original which is now lost," but which, in the estimation of most persons who have investigated the subject, never existed. In the reign of Nam-ma, 930 years after the transcription, they were translated out of the Thee-ho language into Magadha or Pali by Bōke-dā-gau-thah, a great religious ascetic, and brought to Samboo-de-pa, or as the Burmans say, our island. Abridgements of these have been made; they are variously interpolated, and commented on. The grand purport of them is to offer inducements to the people, to make liberal offerings to the priests, and provide largely in every way for their accommodation. This is done by telling stories of the rewards received by those who had been bounteous in their presents to the priesthood, or the calamities

inflicted on the refractory. Dzat, an account of one's own existence or life, given by one's self, is commonly applied to the different existences of Budhas, and particularly to the existences or lives of Gaudama the last Budha, 650 of which are counted in the extant Buddhist scriptures.

The Burmans have histories of their kings rather voluminous, but the copies are scarce and little read. It is understood that major Burney, late British resident at the court of Ava, has obtained a pretty extensive collection of their historical works, and from him, at some not distant day, a full account of them may be expected. Yooah-tee-thiet is an astrological book, by which is determined the proper time to found cities, and by which their future destinies are known. Yat-tar-rah is a charm or astrological calculation which is impressed on metal or any substance, and deposited in the earth, over which (on account of its magical power,) it is supposed no enemy can pass.

Medicines. "The medical department is peculiarly subject to the control of superstition. Its influence is often seen in the collection of medicinal roots, the methods of compounding medicines, and the time and manner of administering them. Of books which treat of the nature of diseases, the virtues of medicinal roots and plants, the art of compounding them, and their specific qualities, they have a considerable number. Shops of drugs and medicines are in full proportion to the wants of the public. With surgery, however, they are entirely unacquainted." See *Am. Bap. Mag.* IV. The practice of midwifery is wholly in the hands of the women, and is said to be extremely barbarous. Were it practiced in cold countries, it would be the occasion of death in most instances. After the birth of a child, the mother, in all her exhaustion, is exposed to a hot fire for two or three days. The leprosy, for which no specific is known, is common. Other diseases, if we except the rheumatism, are rare.

TEMPLE OF TEEN-HOW AT MEI-CHOW. Among the many monuments raised by the superstition of the Chinese in honor of teen-how, 'the queen of heaven,' one of the most remarkable is a temple at Mei-chow. It stands upon an island a little south of Hing-hwa, in the province of Fuh-keen, and in so conspicuous a situation that it cannot fail to attract the attention of every mariner who visits that part of the coast. The island presents a very barren aspect, there being scarcely any vegetation to cover the arid soil. From the midst of this waste, the temple built on the brow of a terraced hill, towers with considerable effect to the eye of the visitor. The grounds which surround this declivity are laid out with much taste, and an overhanging rock imparts to them a sort of silent grandeur. A small rivulet winds its way among the rocks down the side of the hill, and forms a basin at its foot. Doubts have often been expressed whether the Chinese are conscious of the beauties of nature,

because their descriptive poetry has so little of the picturesque, and seldom dwells upon the beautiful and sublime scenery which nature's God has spread out upon the surface of our globe to lead us to love and admire the hand that made it. But though their poets are deficient in the description of rural scenery, the Chinese invariably select the most romantic spots for the erection of temples in honor of their gods. Along the whole coast of China there is scarcely a conspicuous spot without a temple, or at least a shrine. The temples and pagodas built upon the hills and promontories, serve as so many beacons to the Chinese navigator, who never passes them without burning gilt paper and incense, to propitiate the favor of the deities supposed to reside in them, and secure a prosperous voyage. Thus, as the groves and high places of Scripture also teach us, the heathen in every age have dedicated these attractive spots to the service of their imaginary deities.

The temple at Mei-chow consists of a number of buildings which rise gradually one above another till they reach a cliff which forms the summit of the hill. It is remarkable for its colossal gilt images. In one of the lower buildings, there is a large horse in a prancing attitude, the workmanship of which exhibits considerable skill. At present it wants a rider, but this deficiency will soon be supplied, as the moulder has one preparing. The priests, though only eight in number, pay great attention to their sanctuary, and keep it clean and in good order. The merits of "heaven's queen" are rehearsed daily in their vespers; and though she is not of Buddhistic origin, they sing her praises in the Pali language. Many are the votaries that crowd this temple for worship. Pilgrimages are made from every part of the province of Fuh-keen to conciliate her favor. No junk of any importance passes without stopping a while that the captain and mate may render homage to their protectress for her aid in the hour of danger. The priests are consequently rich, and own much of the island, in the interior of which are many fertile spots and some flourishing villages.

When we visited them, we charged them with deluding the people, and reproved them for maintaining a worship which reason condemns, and every pure heart must abhor. We told them of the Creator of all things, and of the Savior of sinners; and exhorted them to relinquish their foolish idolatry and turn to the living and true God. Pliant, like the votaries of Buddhism, they acknowledged that all their idol worship is a mere farce; but as old custom is in its favor, and their own gain would be lost by its abolition, they could not consent to give up a system which has the sanction of ages. Nevertheless they thought us in the right and would be glad to adopt our system, if their worldly interests were not concerned. From the various conversations we have had with Buddhist priests, it is evident that their tenets have no very strong hold upon their minds. They are formal worshipers, and tread in the steps of their forefathers without examining upon what grounds their belief is founded. They might be easily persuaded to change their religion if their own present interest could be promoted by it;

but without a radical change of heart, this is scarcely desirable. Their outward compliance with our forms of religious worship would only prove detrimental to the progress of the gospel. It is in vain, therefore, to hope that they will forsake their idolatry, if the power of the Holy Spirit does not regenerate their hearts. For this we incessantly pray. May those feeble endeavors to point out to the priests of *Mei-chow* the way of salvation be blessed from above.

Remarks concerning the conversion of the Chinese. We have long been told that the Chinese empire is shut against the entrance of the gospel. This sentiment has paralyzed the efforts of the Christian church in behalf of the Chinese; and we sincerely hope it will soon cease to exist. We cannot, indeed, at present adduce many instances of actual conversion to prove its fallacy; but it may be safely asserted that the principal difficulty in the way of introducing the gospel into this great nation, lies, not so much in the physical and political position of the empire, as in the indifference of the people themselves. The hardness of a Chinese heart is great. A lying spirit is implanted and cherished in them from their childhood; they can form no conceptions of spiritual things; and the things of this world seem to satisfy all their desires.

The difficulty of bringing such a people to feel the influence of religious truth is indeed great; yet not so great as that of introducing it among Mohammedans, or even among the Hindoos. Here we meet with a reading people, comparatively free from prejudice, willing to listen to the truth, with a good portion of common sense, and not trammelled by any religion of state. To a true Chinese all religions are alike. Provided he move in the track of his forefathers and worship their manes, it matters very little with him what idols he worships; yet he must have some object of adoration, however small and contemptible. This, however, can hardly be regarded as a favorable indication; the sick man, who is insensible of his disease, and therefore seeks no remedy, is in the greatest danger. What must be the sensations of the Chinese at their transit into that world, where they find themselves surrounded by realities, of which till that moment they had never had a thought! But we cannot, while we live, pursue them and mark their condition in the world of spirits. Though we must all enter that world, it is beyond the power of human reason to tell what will be our sensations there.

China's millions of unconverted heathen have often been the theme on which the friends of missions have dwelt. Their readiness to succor those who are engaged in the great work, and to sacrifice their property for the promotion of it, show that their zeal consists in something more than mere words. Though their means might not be adequate to meet the demand, were the work to be carried on as vigorously and extensively as it needs to be, we may expect that they will use their utmost exertions in behalf of this

populous nation. On this point no fears need be entertained. The friends of the Savior at home are fervent in their prayers, and their supplications before the throne of grace are precious in the sight of the Lord. The merciful Redeemer will not leave their petitions unanswered; he will grant success to those undertakings, of which the sole object is the promotion of his glory.

Thus armed by the promises of a faithful God, and sustained by the prayers of our fellow Christians let us boldly attack the kingdom of darkness, undismayed by the difficulties which lie in our way. They are not so great as the first missionaries in Greenland, Labrador, and at the Cape of Good Hope, had to encounter. The same faith which made them prove victorious and successful, in those inhospitable regions, will enable us to persevere in similar labors, and in the end secure for us similar success. We have an almighty Savior for our leader, whose merey embraces China, as well as every other nation. To him let us look steadfastly, and in his strength "fight the good fight." Oh! that crown of glory which awaits us at the end—the prospect of seeing so large a nation benefited by our labors, of destroying the empire of the prince of darkness here, freeing his slaves from bondage, bringing them to their Savior, and rendering them happy forever!

Let the promises of God, that China shall see the salvation of the Lord, be continually before us, especially when we find ourselves surrounded with difficulties and dangers. The struggle which will result in the spiritual emancipation of China will probably be arduous and protracted. Let us not, then, be disheartened, should we meet with reverses; but having once believed that God is our protector and eternal joy, let us not count our lives too dear to be sacrificed to the noble cause. Why should we hesitate, if duty calls us to do it, to offend a jealous government, and draw down upon us their vengeance? What would have become of Christianity in its infancy if apostles had been dismayed by the threatenings of the Jewish sanhedrim, who had it in their power to oppose the progress of the gospel more effectually than can the emperor of China with all his host of officers?

Our predecessors in the work have paved the way before us. Let us press forward in the course which they have commenced. The time for making the necessary preparations for the great campaign, is past; and we are now to meet the enemy and fight with the spiritual weapons which have been provided. We would say nothing derogatory to useful literary labors of any description, nor discourage in the least the establishment of schools or colleges among the Chinese whenever it can be done. But we wish to fix attention upon the great object of our exertions—the *preaching and promulgation of the gospel in China itself*. Writing for the benefit of the Chinese stands in intimate connexion with this object; but it seems scarcely necessary to remark that the best preparation for writing thus, is such an intercourse with them as will make us intimately acquainted with their spoken language, their prejudices, and all the peculiarities of their habits and character.

We hope the time will soon come, when an abundance of religious books shall be published in the Chinese language, which will not yield, either in perspicuity or purity of idiom, to the best native compositions. We therefore recommend an unwearied study of the Chinese language, both spoken and written. We expect that all who engage in the work as missionaries, will have received a thorough classical education, to prepare them to become fully masters of this difficult language. We also recommend the employment of any time which cannot be profitably occupied in preaching, in literary pursuits. But preaching and promulgating of the word of God should be the primary, writing the secondary object.

Well directed efforts will have the desired effect. When a free intercourse shall be opened, the influence of our conversation with the heathen, and the example we set before them, if such as become Christians, will be felt. If that pure principle of love and benevolence which dwelt in Jesus Christ, animates our hearts we shall endear ourselves to the nation. Though for a time repaid only with ingratitude and looked upon as barbarians, we shall finally gain their affections, and thus most effectually secure our ultimate success.

But China is not yet open. Nothing is so important, at the present crisis, as securing a free intercourse with the empire. This for the present should be made the chief object of our efforts. The probability of our being able soon to establish the long wished for intercourse, is at least as fair as it ever has been. Let us improve the inviting prospect, and by our joint endeavors pull down the wall of separation, and after it, the disgraceful and hideous idolatry of China.

We commend these few lines to the serious attention of our fellow laborers, and of those who are about to engage in the same good work. May a unanimous coöperation for the accomplishment of the same great end, and iron perseverance, and especially that holy ardor, love, and patience which is the peculiar gift of the blessed Savior, henceforth characterize our efforts in laboring for the conversion of the Chinese.

Philosincensis.

The danger of giving unasked advice to despots. "Let Kim-ming-kwan be delivered over to the criminal court for trial. Respect this." So said his majesty: and what had this person done? He presented a sealed memorial to the emperor, showing his opinion how to rid the nation of rebellious banditti, of thieves, gamblers and prostitutes. Being a man devoted to letters from his childhood, he had more knowledge of the ancient classics than of modern manners, and wished to revert to those happy days in which the land was cultivated by the united labors of the government and people, when "hunger and starvation" the causes of all social evils were unknown. These and similar vagaries were the head and front of the old man's offending.

The court says, there was nothing rebellious or disrespectful in his paper. And he was in fact, nothing more or less than a Chinese Owen of Lanark. But for his *presumption* and imprudence in giving unasked for advice, their decree that he shall receive one hundred blows with the large bamboo, and be transported three years, would not have been passed. However, he set up a plea that he was the only son of an aged mother. The court therefore directed that in the first instance he be sent back to Gau-hwuy, the green tea country, whence he came, that the local government may ascertain the facts of the case; and if his allegation be true, to put him in the pillory, and bamboo him, before they send him to his mother; but if false to transport him as before directed. The court in their memorial add, that his suggestions are impracticabilities, and recommend his majesty to dismiss the subject, without further consideration.

In the new "memoirs of the court of king Charles the first," by Lucy Aikins, we find that poor William Prynne, about two hundred years ago, for writing a book against stage players, female actors, the royal book of sports for Sundays, &c., was used more harshly by the star-chamber of England, than Liu-ming-kwan was by the criminal court of Peking. Prynne had to pay a fine of £5000 to the king, to stand in the pillory, to lose his ears, (that is, to have them cut off,) to have his book burned before his face, and to be imprisoned for life. Another zealot of that day, Dr. Alexander Leighton, a Scotch divine, for an appeal to parliament against prelacy, and some rude remarks on king Charles' Roman catholic queen, was sentenced "to pay a fine of £10,000, to be imprisoned for life, to stand twice in the pillory, and each time to be whipped, to have an ear cut off, a nostril slit, and a *cheek branded*." For this sentence, bishop Laud pulled off his cap, and publicly gave thanks to God! and the whole savage punishment was inflicted on Leighton, without the slightest mitigation! What changes have 260 years produced in the western world! And if knowledge be diffused why may not similar happy changes for the better be some day effected in the eastern world, where horrid inhumanity and cruelty still exist even in the forms of law, and by its solemn deliberate sanction? The most cruel thing in Chinese law, as it appears to us, is the putting to death all the male kindred of a rebel leader, from his grandfather to his grandchildren, his wife's male kindred and his daughters' husbands; whilst all the females are doomed to be slaves. Of course this severity is intended to deter men from rebellion; but legal cruelty perhaps enrages more than it intimidates.

The self-delusion of mankind, or Satanic influence inducing false belief, is strongly exhibited by the mode of speaking common both in Christian and Pagan lands concerning persons departed this life. That the judgment of the deceased should be left to him who cannot err, is what our minds approve; but it is the usage to

“say nothing but good of the dead,” and hence the truth—that is the whole truth, is not told: silence would be better. As it occurs in Christendom that services are said over deceased persons, supposing that they are all “with God,” so in pagan lands, all descriptions of persons are sent to some elysium, or made blessed genii or demigods.

A case of this kind occurred on the 19th of the first moon, of the current year in Canton. The literary chancellor Le, a namesake of the late governor, having recently obtained high promotion, was it is said, so elated by prosperity, that he indulged in a proud self-sufficiency and disrespect to inferior officers. The tale as it was given to us by a native correspondent runs thus. Last year, chancellor Le, went on a literary examination for degrees, to Leen-chow. There resided the magistrate of Ho-poo heen, who through life had been intimate with Le, and whose father had been Le's tutor. When the magistrate called as his official duty required and presented his “*show-pun*,” or eard containing his official history, according to custom, it was simply received but no notice taken of him who presented it. Thus commenced bad feeling. The magistrate in the next place had selected a candidate for the *first name* in the successful list, said to deserve the place. Chancellor Le however had been bribed to install a stupid fellow, a rich man's son in the same place. The magistrate obtained his proofs: represented the facts to the governor of Canton, and he to the emperor, which when Le found out, he became so “frightened at the crime” he had committed, and the consequences likely to follow, that he retired to the western side of his mansion and hanged himself. Next morning the provincial court circular announced that Le the magistrate, had from his palace “gone to ramble among the blessed genii.” Concerning Le's destiny we presume to say nothing; but only lament that mankind should persuade themselves and rashly affirm that criminal suicides, and other wicked persons dying impenitent, assuredly go to heaven.

RELIGIOUS INTELLIGENCE.

Distribution of tracts on the islands of Java and Madura. The following extracts are from the journal of Mr. Lukas Monton, which was alluded to in our last number: the journal was written during the months of July, August, and September, 1833, while Mr. M. was on a voyage to Cheribon, Samarang, Lassam, Sourabaya, Grissce,

and Indramayoe, on the coast of Java, and at Sumenap on Madura. At all of these places he was well received by the natives and found opportunities for circulating upwards of 2800 tracts. He was however interrupted in his benevolent work by the Dutch authorities, on account of his having circulated a few Javanese tracts, which that

Christian government does not wish to have distributed, lest the discontented part of the population, should interpret it into an interference with their religious notions, and should make it a pretext for raising the standard of insurrection. But this is a wrong view of the case: instead of the people being displeased with the books already put into their hands, they are invariably pleased with them; and rather than raise an insurrection on account of religious tracts being given them, the Javanese are more likely to complain of their being withheld, while they see their Malay and Chinese neighbors receiving them in abundance. That an enlightened Christian government, in such an age as this, should directly oppose the promulgation of the gospel, seems to us very unaccountable; but cherishing the hope that this opposition will soon cease, we forbear to animadvert on such conduct.

We have read Mr. Monton's journal with much pleasure; but our limits will allow us to quote only a part of it. We give the most interesting paragraphs, which may serve as specimens of the whole. He arrived at Cheribon July 23d, and of his labors there, remarks:

"About 12 o'clock I entered a market called Karang Getas, in order to distribute Malay and Javanese tracts; and when I saw the multitude, I was very glad, thinking I should be able to give away my Malay tracts; but not a single person would receive them, because they were afraid; I even went round and round the market, but no one would take them; upon which I sat

down in the middle of the market to read the books. One person hearing me read, said, 'what is the purport of these books?' I replied, 'the title of this book is the way of salvation for all mankind.' He said, 'what salvation?' I replied, 'salvation of the souls of men, who have sinned, and fallen; but Jesus Christ the son of God is come into the world, to save men from their sins, so that whosoever believeth in the name of God's son, and repenteth of his sins will get peace in this world and salvation in that which is to come.' In a few moments more, a multitude gathered around me, asking for Malay and Javanese tracts, and they pressed so thick around me, that I could not move, nor give out any tracts, when they began to plunder me of them."

"25th July, we came by God's help to Samarang, and on the same day went ashore. At that time I said unto the Lord, 'O Lord! the God of all thy creatures, I go in the name of thy son Jesus Christ to fulfil thy will, according to the directions of thy holy child Jesus: O Lord! most merciful, let thy kingdom come, and thy will be done in earth as it is in heaven.' I then commenced distributing Chinese, Malay and Dutch tracts to all my brethren of the race of Adam; and may the second Adam add his blessings thereto. In the first instance, I gave away Chinese books, and truly the Chinese were very glad to receive them. The Arabs also were more eager than before, and did not send others to get them, but came themselves, and asked for Malay books."

“The next day I went on board a prow belonging to an Arab, a great man in Samarang, where I met a Mohammedan pilgrim from Pontianak, with whom I had a regular contest. He asked, ‘what is the use of distributing these books among the Malays?’ I replied, ‘these books are of great use; for if people get these books to read, and repent of their sins, believing in the Lord Jesus the son of God, they will be happy in heaven.’ ‘But,’ said he, ‘the prophet Jesus is for Europeans, while Mus-sulmen must follow Mohammed.’ I said, ‘it is not certain that they must follow Mohammed, for perhaps Mohammed is himself gone to the wrong place, but whosoever follows the son of God will obtain salvation. For Jesus will come in the last day to judge the world, and there is no judge besides him; therefore whether white men or black, they must all listen to the instruction of Jesus, even to the gospel, the news of salvation to lost sinners; for there is no other name given under heaven among men, whereby we can be saved, but the name of Christ Jesus. Therefore you must take great care, how you follow Mohammed.”

“I then went back to the vessel, and got a bag full of tracts, in order to go on shore; but I was stopped at the custom-house by the fiscal, who examining my bundle very closely, I began to be afraid because I had some Javanese tracts at the bottom of the sack. Afterwards he took out a Chinese book, and called a Chinese to read it, which turned out to be the book of Genesis: thus the Chinese had to proclaim in the ears of the fiscal, the word

of God. Upon this, the fiscal said that I must take out a pass from the custom-house. I said ‘very well,’ and went to the custom-house, taking some Dutch tracts with me. Here the captain of the vessel asked for a pass, while I distributed some tracts among the clerks, who took them to the collector. When the collector came out and asked what I wished to do with these tracts, I said, that I intended to circulate them among the Chinese and Malays. He then gave me a pass. Upon this I went immediately to the Malay campong, to distribute some Malay tracts, and was astonished to see the Arabs asking for tracts in such numbers that I could scarcely stand, the crowd was so dense: they seized and pulled them from me till my hands were sore. And when I gave out the Javanese tracts, the people came more furiously to get them; insomuch that I was afraid of making a disturbance: on which account I went into the house of a Malay, and shut the door, distributing tracts through the window till they were gone. I hope that the Lord Jesus has made them feel a little of the contents of those tracts, for the Arabians who before were such opponents came themselves and begged for tracts, and when I refused they took them by force.”

On the 28th of July, he touched at Lassam, ‘where they build ships,’ and from thence he sailed to Sourabaya. “August 3d,” says he, “I went to the Malay campong, and distributed some Chinese books on the way. I was astonished that so many asked for Malay and Javanese books, but I was afraid to give

them on account of the restriction. However, they insisted on having them and when their demands grew more loud and clamorous, I was afraid of a disturbance, and made my escape into the house of a Chinese, where I thought I would give away a few quietly, but they crowded in more and more, till the Chinaman shut the door. This they soon pushed open, and came in a body demanding tracts. The room was soon so full that I was unable to take out any, till I got upon a chair. Still it was impossible to deal them out. The Chinese now became angry; but for this they cared not a whit, insisting on having tracts, when I found that it was impossible to pacify them otherwise, I got upon the high table, which served the Chinese for an altar piece: thus being elevated very much above the rest, I was enabled to deal out a few. Some wanted to snatch them, others asked for them, but would not keep quiet, for when one had obtained a book, and began to read a few words of Javanese, another would snatch it out of his hand. I could not conceal the Javanese tracts, for they followed me begging, and if I said, they are all gone, they still kept following me to a great distance, and would not quit me, till they found that all were gone."

"August 6th, I went out to distribute Malay and Chinese tracts which were sought after by many of the Malay and Bugis people. Wherever I went, a constable and two police officers followed me, examining my bundle to see if there were any Javanese tracts; but they found

only Chinese and Malay. Upon seeing the constable and police officers following me, the people were rather shy of receiving tracts, but I distributed them notwithstanding among the Malays, and those Javanese who understood the Arabic character. The common people were now afraid of making a noise, because they thought that the constable and the police officers were sent to take care of me; on which account they asked for books in a gentle and quiet manner, but they knew not that the object of sending the officers after me was to watch my proceedings. Thus the officers were after all of some service, in keeping the people quiet. When the books were gone, I gave a tract to the constable, and returned home. Thus it went on for several days. Whether I went to the Malay villages, or the Chinese campong, the officers followed me, and when my books were gone, I thanked them for their kindness in taking care of me, and preventing disturbances."

"About this time, I had some conversation with *Fek-suy*, a Chinese who had adopted the Christian profession. He spoke as if he was already secure, and should never be moved. I talked to him of the new birth, but it appeared he had never turned his attention to this subject. He had many expedients for covering over his own faults, as Adam covered himself with fig leaves, but of the new birth he knew nothing. When he was baptized, two of his children were baptized with him, but his eldest son was not brought forward for baptism, because, as he said, he

might be the means of bringing another soul into the church with him; by which he meant that his son should grow up and marry some rich Chinese woman, who would then embrace Christianity with him. I remonstrated with him on the folly of such a scheme, and told him that I feared his profession of Christianity was mere outside show, for the sake of gain; and that he was not entering into the kingdom of heaven himself, but preventing those who were entering from going in. After talking much with him, I found that the drift of his conversation was to justify himself, but when I came to experimental subjects he was either silent or angry. One of the attendants on the religious services had been overcome by temptation and had consequently discontinued his attendance, against whom *Fek-suy* appeared to be much enraged, without showing the least pity for his fallen brother; whereupon I reproved him, and told him not to judge his brother, or set at nought his brother, for we must all stand before the judgment seat of Christ."

"After this the people in jail, (whom he had before visited,) sent to call me, that I might pray for them, thinking by that means to escape from prison. I came as I was called, and distributed books among them, when the professing Christians who were confined called me aside, and spoke as if they thought that I could pray them out of jail. I said, how foolish you are to suppose that my prayers would avail to get you out of prison. No; this prison God has appointed for the con-

finement of evil men, and this is a specimen of what hell will be; you are confined here for your crimes, and if you do not repent of them, God will punish you for them still more in another world.

"August 31st, they appointed for me a place of meeting (at Sumenap), where more than 60 professing Christians came together to hear the gospel of Jesus: and truly they appeared like persons just awaking out of sleep, and as it were hungering after the word of life; for there is no one to give them instruction in the Malay language; Mr. Ploegman being fully occupied with the Dutch. For the four days that I was with them, they assembled every evening to the number of 55, besides children, who were all very desirous of hearing about the death of Jesus, and of pardon through the blood of God's dear son."

"September 2d, Mr. Ploegman took me to the palace to see the sultan of Sumenap, and from 8 o'clock in the morning till 11, we continued talking about the religion of Jesus. The sultan acknowledged that the Scriptures were true, that Jesus Christ was the son of God, and the Savior of men; but the death of Christ he would not admit of. I asked the sultan who told him that Jesus did not die. 'Mohammed,' he replied. I then asked his highness to be good enough to read the 4th and 5th chapters of the Koran, where it is recorded, that God said to Jesus, 'I deliver you to death: it is also said in the same book that Jesus did not die, but that God took him up to heaven alive; now which are we to believe? Mohammed has also said, that

Jesus is not the son of God, but the spirit of God; and which of these titles ascribes to the Savior most divinity?" Some Europeans who were sitting with the sultan while I was talking with him, now began to rub their noses, and getting up they walked away. Upon which I said, of all people there are none so inconsistent as professing Christians. 'How is that?' said the sultan. 'Let your highness,' I replied, 'only look at the Chinese;

they make a god of paper and wood which is but a false god, and yet they respect it, and bow down to it; but Europeans who have the knowledge of God, and of his Son, cast contempt on the very religion they profess. God wishes us to become his children, but the majority choose rather to be children of the devil, who was a transgressor from the beginning.' On hearing this, Mr. Ploegman urged me to go home."

JOURNAL OF OCCURRENCES.

Termination of the Hon. E. I. Company's exclusive rights in China. 'The exclusive right of trading with the dominions of the emperor of China, long enjoyed by the united company of merchants of England,' ceased on the 22d inst.; and henceforth (notwithstanding any provision, enactment, matter or thing made for the purpose of protecting the *exclusive rights* of trade, heretofore enjoyed by the said company, contained in any act of the said company or of the British parliament,) it shall be lawful for any of the subjects of his most excellent majesty, king William the Fourth, to carry on trade with any countries between the *Cape of Good Hope* and the *Straits of Magellan*. This act of king William, passed "by and with the advice and consent of the lords spiritual and temporal, and commons" of Great Britain, will aid very much in hastening the abolition of the long cherished *EXCLUSIVE RIGHTS* of the celestial empire. That the new arrangements will cause embarrassment to some of the native merchants we have no doubt; but that they will prove beneficial to the nation, and to the world, seems most certain. We are by no means disposed to criminate the men who enjoyed those exclusive privileges; and none, we trust, will grieve that such exclusiveness is going into disuse. Every Briton, and every freeman, must exult in the triumph of principles which demand the repeal of such

laws, however long they may have been established, as take the natural rights of the many, and make them the chartered privileges of the few.

We do not suppose that the removal of the "incubus" will give a freer respiration to British subjects in China, than they before enjoyed, or cause all to realize what they may expect from free commerce. Some, perhaps many, will engage in the new trade to their sorrow. Among the native merchants and local officers there is a good deal of curiosity to learn what are to be the new arrangements. His excellency governor Loo, we understand, has taken pains to inquire of the British factory why their ships cease coming to China, since tea has become *necessary* to England.

Deaths among the beggars of Canton. The number of beggars, time out of mind, in Canton, has been very great; but during the past winter, and chiefly in consequence of the inundation which occurred last summer, both their number and their distresses have been greatly multiplied. We have sought in vain for the means of making a satisfactory estimate of the number in and about the city at the present time; judging from what we have seen we think it cannot be less than 5000, and it may be even twice that number. In ordinary times, only a few are left to famish and die in the streets; but during the rainy months of the cur-

rent year, many hundreds have perished for want of food and rament. Now and then an individual has died near the foreign factories; but most of these unhappy beings are to be found near the market places and the temples. A note from a correspondent, which we will here introduce, shows what may be witnessed at a single spot; and probably does not exhibit one-twentieth part of what is suffered by the beggars of Canton. The temple to which our correspondent refers is that of *Wan-woo-te*, situated about one hundred rods northwest from the foreign factories. Our correspondent writes:

“Mr. Editor: you have frequently alluded in the Repository to the condition of the poor in Canton; I therefore suppose you will not be unwilling to admit a few plain facts. I happened one morning to pass by a temple before which a number of beggars had passed the night, several of whom had died of cold and hunger. Preparations for some ceremonies in the temple drew my attention to the same place the next morning, when the number that had perished during the night was still greater. I have been there as often as every other morning since and have almost always found several dead bodies; sometimes eight or ten.

“A considerable number of poor creatures pass the night there, with no other covering than a mat, and frequently without even that. Not a few appear like persons who have seen better days; and some are probably brought thither, when sickness has disabled them, by those who should be their friends. Some are young, from 10 to 15 years old. I have seen several such that died of starvation; and have often witnessed scenes too horrid and disgusting to be described. For weeks I did not attempt to ascertain the number that perished; but during the last week, ending April 26, on the five mornings I went there, I counted 15; on one morning five, and another six. I hope it will not be supposed that any citizen of a Christian country can witness such wretchedness without endeavoring to do something for its relief; but the aid afforded has been but too feeble, and I invite the attention of others to the subject with the hope that more general and efficient means may be used for the relief of these sufferers. They are men, as well as we; and are perishing of want before our doors.” *Philo.*

Since the preceding paragraphs were in type, we have heard that a proclamation has been issued by one of the local officers, giving notice that the salt merchants of Canton have advanced money to purchase coffins for such beggars and poor people as die in the streets; but not a cash is offered to procure food or rament for the living. It is painful to observe the indifference with which the Chinese look on the distresses of their fellow beings. Since we received Philo's note, we have visited the temple of *Wan-woo-te*; it was in the afternoon; and instead of seeing a company of beggars, we found a stage erected, upon which a company of players were acting the parts of statesmen and warriors for the entertainment of hundreds of spectators—men, women, and children. Just in the rear of this multitude, as we walked away from the scene, we saw several emaciated half-naked beings in the very last stage of starvation. Can nothing be done to relieve these sufferers?

Ghost of chancellor Le. It is rumored that the *ghost* of the late chancellor who hanged himself, sometimes makes its appearance at the court where he used to preside. Gov. Loo's report to the emperor concerning this suicide is long and elaborate; concealing the facts of the case; and attributing the deed to something like mental derangement, arising from the weight of responsibility which his office as the awarder of degrees brought upon him. Some think the varnished tale will not obtain the emperor's belief.

Execution. The year before last, a party of insurgents opposed government in Keang-soo, at one of the embankments, and broke it down by superior force. The leader of this party Chin-twan, notwithstanding very urgent orders from the emperor to capture him, remained concealed till about five months ago. When an express communicated the information of his capture to his majesty, he burst into expressions of joy, scarcely becoming his dignity. He says “it is an event sufficient to give great delight to the hearts of all men;” and orders him to be forthwith conveyed to the place where the crime was committed and there executed, to illustrate the justice of government, and be a burning beacon to similar offenders. The dis-

trict magistrate who caught Chin-twan is promoted to be a che-chow; and has the honor of wearing a feather of a peacock's tail conferred on him.

Annual ploughing. The 6th of the present month was the day appointed for the performance of the annual ceremony of ploughing, a ceremony performed by the emperor, either in person or by proxy; by his principal ministers; and by the heads of the provincial governments.

"The ceremony consists in holding a plough, highly ornamented, which is kept for the purpose, while the bullock which drags it is led over a given space. The rule is that the emperor plough three furrows; the princes, five; and the high ministers, nine. These furrows are, however, so very short, that the last four monarchs of the present dynasty altered the ancient rule laid down by Confucius, ploughing four furrows, and returning again over the ground. The ceremony finished, the emperor and his ministers repair to the terrace for inspecting the agricultural labors; and remain till the whole field has been ploughed by husbandmen." *Anglochinese Calendar for 1834.*

It was formerly customary to assemble a number of aged husbandmen, a day or two after the ceremony, and to give presents to those who had never neglected agricultural labors to engage in any other occupation. But the subordinates directed to assemble the husbandmen having made it a practice to bring together a number of idle old men, instructed to say, whatever might have been their profession, that they, their fathers and their children had always been employed in agricultural labors, the custom has been abandoned.

Autumnal assize. At the last autumnal assize the supreme court reversed the sentences in 13 cases which the judges of the land had respited, to immediate execution. From this the emperor takes occasion to lecture the governors and lieut-governors of provinces for their remissness, and orders them hereafter to take charge of the judges, and see that they do their duty with the strictest justice and impartiality. They must not, he says, allow themselves to be deluded by the phrase "you may save the living but cannot save the dead," and such like prattle, which is only used with the design of

being lax and mitigating punishment. At the same time he adds, there must be no intentional harshness and excessive severity. The grand object, which he bids them aim at, is neither to prevent the law nor connive at the crime! but let every one bear his merited punishment, and so aid him in maintaining the impartiality of the law.

We are sorry to see rather a leaning to severity in the monarch's mind; for "mercy and truth preserve the king; and his throne is upholden by mercy," not by severity. A case recorded in the gazette of the 10th moon 28th day of last year tends to justify the apprehension we have expressed. It is a case of perfectly unintentional homicide; and yet the offender, after an appeal to the emperor, was left to be decapitated. The mercy shown him was to take his life by that mode rather than the more severe one of being cut into eight or ten pieces. Although according to our notions, since the head is cut off, it is of little consequence whether the rest of the body be left entire or not.

The offender in this case was Wang-ke-fuh, of the province of Gan-hwuy. He was a husbandman. On coming home from the field, he told his wife to boil some water and make him a cup of tea. She was busy at the mill, pounding wheat, and had not time to make him tea. At this he was vexed and reproved her harshly. But instead of submitting she answered again, and disputed with him. Wang-ke-fuh then got into a passion and ran towards her to chastise her. She ran to the cook-house, and he seized an earthenware tea-pot to throw at her head. She evaded it, and his old mother at that instant put forth her head to make peace and received the blow on her temples. He had all his life been a dutiful son, and he immediately rendered what assistance he could and called for a doctor to his wounded mother; but she died in consequence of the stroke. The kindred agreed to treat it as an accident, and prepared a coffin to inter the remains. But government heard of it and seized the son. He was tried and confessed all he had done; but declared that there was no quarrel with his mother, nor any intention to hurt her. However he was sentenced to be cut to pieces: and his case referred to the emperor, who sent it to the criminal board, and they recommended the mitigation mentioned above!



